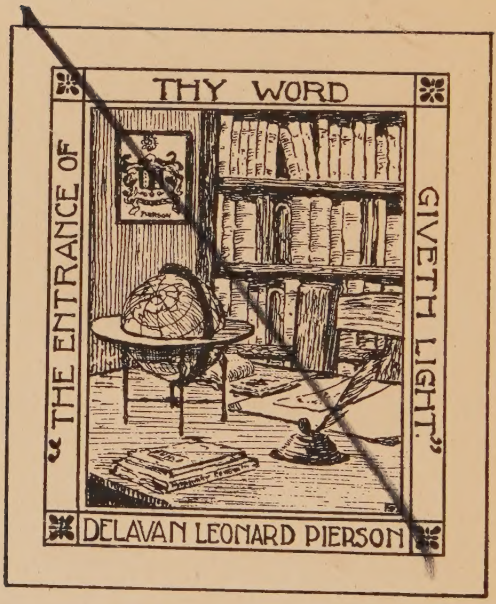
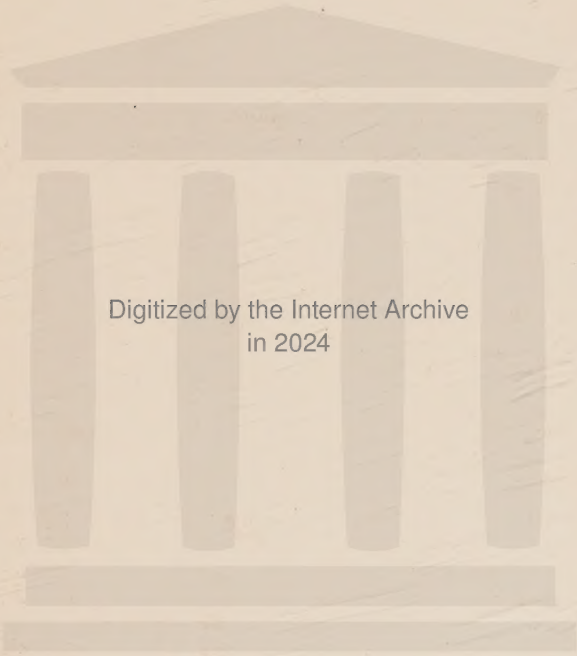

THY WORD
"THE ENTRANCE OF
GIVETH LIGHT."
DELAVAN LEONARD PIERSON

MISSIONARY EXPANSION SINCE THE REFORMATION



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SALVATOR MUNDI.

Painted by Leonardo da Vinci. *Engraved by* Giacomo Felsing.

MISSIONARY EXPANSION

SINCE THE REFORMATION

BY

THE REV. J. A. GRAHAM, M.A.

MISSIONARY OF THE CHURCH OF SCOTLAND YOUNG MEN'S GUILD
AT KALIMPONG, INDIA,

AUTHOR OF 'ON THE THRESHOLD OF THREE CLOSED LANDS.'

145 ILLUSTRATIONS AND 8 MAPS

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PREFACE

THIS volume represents an attempt to give, in short compass, a general view of the principles, history, and present position of the Missions of the Reformed Churches. In dealing thus briefly with a subject so great and a literature so extensive, it is not easy to be at once comprehensive and interesting. The only trying part of an otherwise delightful task has been the necessity of forgoing very much that deserved to be included, and the Author can only hope that the book may supply a stimulating introduction to the further study of the entrancing and supremely important subject of Missions.

Many friends have contributed to the preparation of the book. Those who have helped with the illustrations are mentioned on page xv. Most of the chapters have been submitted to acknowledged authorities on the respective subjects. Chapters I. to VII. have been revised by Dr. George Smith, C.I.E., the Secretary of the Foreign Mission Committee of the Free Church of Scotland, and the distinguished missionary historian and biographer; Chapter III. by Professor Dalman of the Delitzschianum, Leipzig, the Rev. Dr. Thomas Nicol, the Convener of the Church of Scotland's Committee on Jewish Missions, and the Rev. W. T. Gidney of the London Mission to the Jews, and author of *Missions to the Jews;* Chapter V. by

the Rev. J. Klesel, Secretary of the Moravian Missionary Society; Chapter VIII. by the Rev. H. L. Mackenzie of Swatow, late Moderator of the English Presbyterian Church Synod; Chapter IX. by Mrs. A. L. Bruce, the daughter of David Livingstone; and Chapter XI. by the Rev. George Cousins of the London Missionary Society, and a writer on South Sea Missions, as well as by the Rev. Joseph Nettleton, late Wesleyan Missionary in the South Seas; while Miss J. E. Brewis, Secretary of the Scottish Auxiliary of the South American Missionary Society, assisted with Chapter XII.

Some of the many books which the Author has consulted are indicated in the text, and in this connection he would make special mention of the courtesy and kindness of the Rev. Dr. M'Murtrie, Convener of the Church of Scotland's Committee on Foreign Missions, of Mr. W. A. Taylor, M.A., F.R.S.E., Librarian to the Scottish Geographical Society, and of the Librarian of the Free Church of Scotland Mission Library.

The Rev. W. H. Hort of the Wesleyan Mission, Calcutta, and the Rev. Robert Kilgour of Darjeeling read most of the proof sheets while journeying with the Author to India. Mr. J. W. Douglas, Writer, Glasgow, has prepared the Index and seen the book through the Press.

To one and all of those friends the Author would express his sense of gratitude. He would also respectfully offer his thanks to the Editors of the Guild Library for their patience and forbearance and for their valuable suggestions and corrections.

KALIMPONG, EASTERN HIMALAYAS.

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NOTE ON ILLUSTRATIONS AND MAPS

The Author gratefully acknowledges the kindness of the many Authors and Publishers who have given permission to reproduce engravings or illustrations from their books. In addition to those cases in which the source of indebtedness is mentioned under the pictures, warm thanks are due to W. Hole, Esq., R.S.A., for liberty to use his beautiful picture (No. 16), and to the following for furnishing the illustrations indicated by their respective numbers in the above list:—The Secretaries of the American Board of Commissioners for Foreign Missions (40, 51, 93); the American Presbyterian Board (North), (74, 94); the Rev. W. T. Gidney, London (10); the Rev. James Smith, Aberdeen (7); W. M. Venning, Esq., D.C.L. (31); Rev. J. Klesel, of the Moravian Missionary Society (32 to 37); Alfred Baynes, Esq., of the Baptist Missionary Society (39, 44, 45, 135); the London Missionary Society (47, 83, 126); Rev. Dr. H. C. G. Moule, Cambridge (49); Rev. Dr. Youngson, Sialkote (54, 67); Alexander Murdoch, Esq., Glasgow (60); Rev. Kenneth D. M'Laren, Aberdeen (63); Rev. J. L. Wyatt, Cambridge (66); Rev. Robert Buchanan, B.D., Edinburgh (70); Sir M. Monier Williams (71, 72); John Cochrane, Esq., of U.P. Church Offices, Edinburgh (79, 89, 98); Walter B. Sloan, Esq., China Inland Mission (84, 85); W. A. Dawson, Esq., Scottish Bible Society (86); Miss Gordon Cumming (87); Rev. George Piercey (90); Mrs. Bird Bishop (91); Rev. Dr. George Smith, Edinburgh (102, 106); Mrs. A. L. Bruce, Edinburgh (104); Rev. C. H. Kelly, of the Wesleyan Conference Book Room (122); the Religious Tract Society (125); and Eugene Stock, Esq., of the Church Missionary Society (137).

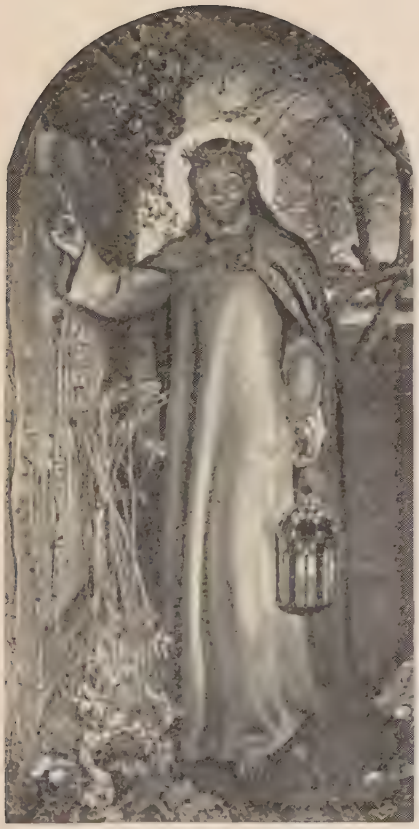
The Illustrations testify to the care of the photo engravers, Messrs. M. and T. Scott, Leadervale Works, Edinburgh.

The coloured maps are by Messrs. W. and A. K. Johnston. In the preparation of the map of the Prevailing Religions help has been received from the Map in Dr. Pierson's *New Acts of the Apostles*, and from the admirable Atlas of the Church Missionary Society.

PUBLISHER'S NOTES

a. The author alludes to Colonel Williamson's attack on the Delaware towns on the Muskingum in 1782, made in return for savage attacks by the Indians from Sandusky. The general impression prevailed throughout Western Pennsylvania and Virginia that all the Delawares sympathized with the British and were hostile to American interests. But although the massacre was wrong and horrible, at the same time it should be judged in the light of the circumstances and conceptions of the times (p. 73).

b. Whatever may finally be done with Cuba, it is certain that the "remnant" to which the author refers has passed for ever from the control of Spain (p. 225).



THE LIGHT OF THE WORLD.
"Behold, I stand at the door and knock."
From the Picture by Holman Hunt.
Reproduced and Published by The Autotype Company, 74 New Oxford Street, London, W.C.

CHAPTER I

THE LIGHT OF THE WORLD

THE subject of Christian Missions is Jesus Christ, "the true Light, which lighteth every man that cometh into the world," and their object "to bear witness of the Light, that all men through Him might believe." God, indeed, "left not Himself without a witness" among the nations at any period. Men, too, ceased not to grope after God, and by priest and sacrifice, by oracle and philosophy, sought Him, "if haply they might find Him." The children of Israel were the specially chosen missionary nation to be a blessing to the earth; and unto them

God, "at sundry times and in divers manners," revealed Himself, till in the fulness of time "the Word was made flesh, and dwelt among us," and the ever-glorious Gospel was evidently declared—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." Christ came not to destroy but to fulfil. That which was in part was now made clear by that which is perfect. The scattered and broken rays of truth showed their true source in the Sun of Righteousness. By His revelation of the one loving God and Father of all men, of the one great need of humanity, and of the one perfect provision for it through the Saviour, who was also the Son of Man, "the idea of mankind as one family, as the children of one God," was created. All enlightened men since then have combined, in different vocabulary it may be, but not uncertainly, to join in the joyful ascription, "Worthy is the Lamb that was slain." An eloquent Indian, Keshub Chunder Sen, never a member of the Christian Church, though profoundly influenced by Christ, thus expresses the thought, although he may not have entered into the fulness of its meaning: "Verily, when we read His life, His meekness, like the soft moon, ravishes the heart and bathes it in a flood of serene light; but when we come to the grand consummation of His career, His death on the Cross, behold, He shines as the powerful sun in its meridian splendour." Surely it was Jesus who brought in the era heralded by angel-song, "Glory to God in the highest, peace on earth, good will among men."

Jesus is not only the Saviour of the world, but is also the great Missionary Exemplar, the "Sent" of the Father, the Declarer of the purposes of God, the infinitely compassionate Teacher and Healer of the people. The Gospels record the code of principles for the kingdom; His parables foretell its growth and ultimate universal

triumph; and in the training and sending forth of His disciples are exemplified the methods of the missionary campaign. Above all, when He had finished His work on earth, and was on the point of substituting for His bodily presence His omnipresence through the Holy Spirit, He gave His disciples, and through them the members of His Church for all time, those marching orders recorded with a suggestive fulness and frequency:—

St. Matthew xxviii. 18-20.

All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

St. Mark xvi. 15.

Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

St. Luke xxiv. 46-49.

Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of My Father upon you.

St. John xx. 21, 22.

As the Father hath sent Me, even so send I you.

Acts of the Apostles i. 8-10.

Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

This fundamental missionary idea, which is inseparable from the genius of Christianity, is made a life-law to the Christian Church by the living example and the clear and direct commands of Christ; and her one great work during the "magnificent parenthesis of history between the ascension and coming again" of Christ is to witness for Him "unto the uttermost part of the earth." Thus from the beginning was Christ's kingdom made universal, its only limit being the extent of the human race.

The Bible is full of missions. Directly, and still more by implication, the Old Testament sets forth the duty, and in almost every New Testament book it is prominent. More especially are the precepts of the Gospel

shown as put in practice in the Acts of the Apostles, which has been termed the "Gospel of the Holy Ghost," for it contains the record of the acts done in the power of that living personal influence promised for the work of missions by the ascending Lord. It tells of the preliminary and all-important endowment of the Spirit, of His commission and gifts to the missionaries, and of the results which followed, forming, as Dr. A. T. Pierson has said, "one great inspired Book of Missions: God's own Commentary and Cyclopædia for all ages as to every question that touches the world's evangelisation." But the book is necessarily incomplete. It gives only part of the story of thirty-three years—the first generation of the Christian Church. It is but the beginning of a book, to which fresh chapters will be added until the time of the "new heaven" and the "new earth" foretold in the missionary Apocalypse.

The history of the missionary expansion of the Reformed Churches should supply,—on a lower level indeed, and perforce often uncertainly,—some of the more recent chapters of the Gospel's progress, and should exhibit part of that great plan for the bringing in of all men to the kingdom of God. Its aim should not be so much to indicate how this or that ecclesiastical body has grown, but how and to what extent the marching orders have been obeyed in relation to the unevangelised portions of the world. The incidents of mission history are often both interesting and romantic. The object of history, however, is not merely, as has been well expressed, "to gratify the reader's curiosity about the past, but modify his view of the present and his forecast of the future." Much of the prevailing apathy on the subject of missions is due not to wilful disloyalty to Christ, but to ignorance of the facts necessary to add fuel to faith and to remove the misgiving in many minds as to the com-

parative failure of modern mission work. History is the proper basis of prophecy, and is, as the late Bishop Lightfoot said, in comparing ancient and modern missions, "an excellent cordial to drooping courage. . . . It will be found, if I mistake not, that the resemblances of early and recent missions are far greater than their contrasts; that both alike have had to surmount the same difficulties, and been chequered by the same vicissitudes; that both alike exhibit the same inequalities of progress, the same alternations of success and failure, periods of acceleration followed by periods of retardation, when the surging wave has been sucked back in the retiring current, while yet the flood has been rising steadily all along, though the unobservant eye might fail to mark it, advancing towards that final consummation when the earth shall be covered with the knowledge of the Lord as the waters cover the sea."

The Charge to Peter: "Feed My Sheep.
From Cartoon by Raphael. *Engraved by* Alex. T. Aikman.

MELANCHTHON, LUTHER, POMERANUS, AND CRUCIGER TRANSLATING THE SCRIPTURES.
Painted by P. A. Labouchère. *Engraved by* Leon Noel.

CHAPTER II

THE REFORMATION AND ITS INFLUENCE

"EACH new convert to Christianity," says Gibbon, considered it a most sacred duty "to diffuse among his friends and relations the inestimable blessings which he had received." That is the secret of the divinely appointed missionary march of Christianity, "converting, advancing, aggressive, encompassing the world."[1] From its Syrian cradle the Gospel spread eastwards[2] through Asia, south-

[1] Max Müller.

[2] For pre-Reformation history of the Church see Professor Cowan's *Landmarks of Church History* (Revell).

wards to Africa, and across the Hellespont into Europe. In 1054, when the great schism between the Roman and Eastern Churches was finally consummated, Europe was virtually a Christian continent.

But the forward movement had not been without serious check. In many parts of Christendom "the candle of the Lord burned with a dim and impure flame, and the sentence went forth regarding a large portion of Christendom that the candlestick should be removed." Formalism and idolatry abounded. The necessary missionary character of the Church was forgotten, with the certain result, according to the general law stated by Max Müller: the missionary religions are alive, the non-missionary are dead. Mohammed, God's scourge, and his followers overran the Holy Land itself, the fairest provinces of Christendom were lost, and those hallowed centres of Christianity—Antioch, Alexandria, Carthage—fell under the Saracen power. Even in Europe, the Crescent replaced the Cross. Spain was for centuries under the heel of the Moor, and by the fall of Constantinople in 1453 Mohammedanism became entrenched in the very headquarters of the Eastern Church. In Persia, India, and in Farthest China, where, through the influence of the Nestorian Church, great districts acknowledged Christ, there had been disastrous retreat, and in Africa Christianity was then represented only by the Coptic Church of Egypt and its ally in Abyssinia. The outlook for the Church of Christ at the end of the fifteenth century was very dark. Earnest souls were loaded with a great weariness and burden, almost to the point of despair. "Asia and Africa have no Gospel," said Luther on one occasion; "another hundred years and all will be over; God's Word will disappear for want of any to preach it."

Occasional gleams of brightest light had illumined the four or five dark centuries before the Reformation, during

which the ecclesiastical organisation of the Church eclipsed its missionary functions and its leaders were priests rather than missionaries. The Crusaders represented, often in very carnal fashion it may be, the missionary spirit of the twelfth and thirteenth centuries, and, though eventually unsuccessful in their avowed object, they for a time re-established a Christian kingdom in Palestine, checked the Mohammedan advance, and brought Europe into close touch with non-Christian lands. Individuals appeared who were fired with missionary enthusiasm, like Francis of Assisi (1182-1226), himself a missionary to the Turks and the founder of the Franciscan Order, which produced noted missionaries, and none greater than Raymond Lull (1236-1315), the martyr missionary to the Mohammedans. Protests against the abuses and evangelical deadness of the Church were boldly made by the Albigenses and Waldenses of Southern Europe, Wyclif and his Lollards in England, Hus and Jerome in Bohemia, Savonarola in Italy. Besides those "Reformers before the Reformation," many other indirect influences were working towards a revolution. The fall of Constantinople proved not only a calamity, but also a blessing in spreading that Greek language and literature which gave a powerful impetus to the revival of learning in the West. The invention of printing led to the dissemination of the Bible, a Latin translation of which was its first fruits in 1450. The mariner's compass, which "untied the bond which held sailors to the coast," led to the discovery of America and the reopening of the route to India, and awakened men's curiosity and enterprise. In these ways, among others, the "fulness of time" had come for Luther and Calvin and Zwingli to lead in the great struggle, which resulted in Christian Europe being divided roughly into three great camps. The eastern portion (except what was Mohammedan) continued its adherence to the Greek Church, and of the remainder the southern

countries adhered to Rome, while the northern adopted the Protestant faith—a division practically maintained to the present day, showing that there is, in these great providential movements, a time and tide, which do not readily recur if advantage be not taken when offered.

It has often been noted as a paradox that the spiritual life awakened in the Reformation period was not followed by aggressive missionary work in non-Christian lands, a fact all the more strange in view of the open doors among Mohammedans. "This missionary neglect of the Reformed Church," says Professor Cowan, "is a blot upon her early history, and helped to arrest her progress." The leaders showed an ignorance of the doctrine of the kingdom of God in its relation to the world as a whole. Erasmus, "the prophet of the Reformation," was indeed a notable exception. Parts of his treatise *On the Art of Preaching* may still be studied to advantage as a missionary guide. To those who were grieved over the decay of the Christian religion he gave the advice that they should follow the example of the early Church leaders, and beseech Christ to send "sowers to scatter the seed" in the many unevangelised lands. There are, no doubt, gleams of right theory in the writings of the others, but as the Lutheran champion of missions, Warneck, writing of Luther, says, "the mission to the heathen world had no interest for him or his fellow-labourers." The Church to them was not a missionary body, but (as defined in the Augsburg Confession drawn up by Melanchthon for the German Protestants) "an assembly of saints in which the Gospel is truly taught and the sacraments are duly administered."

ERASMUS.

Many reasons have been suggested to account for this

attitude, and probably the most weighty is that the Reformation was in reality a great home mission to Christendom. It had its origin in the protest against the errors, abuses, and heathen practices within a degenerate Church, and the magnitude of the task, with the long struggle against papal and imperial forces was such as to monopolise the Reformers' attention and strain their resources to the utmost. Their vision of the "regions beyond," and their duty towards them, were, moreover, obscured by a defective doctrine of the "last things." "To Luther," again to quote Warneck, "the last day was at hand. He expected no further extension of the Christian Church among non-Christian peoples. . . . The Gentile peoples who had already entered the Christian Church were the total conclusive result of a mission work that was now ended." Moreover, to a large extent "the open doors" of heathendom were awanting, and therefore "the open eyes." Unlike the Roman Church, which was extended by the great discoveries and colonial possessions of her faithful subjects, Spain and Portugal, the Reformed Church was not till a later date brought into touch with the heathen peoples of the newly-opened lands in America and the East.

Yet, withal, the Reformation was all-important for the ultimate evangelisation of the world. It was, asserts Mr. Benjamin Kidd,[1] "the real motive force behind the whole onward movement with which our age is identified." The period was one of the world's seed-times, and the missionary harvest, though late, has been bountiful. The Reformation broke the petrifying power of the mere ecclesiastic; it declared the freedom and fulness of salvation, and recalled the Church to the more primitive and pure doctrine of the Nicene Creed; it asserted the divine liberty of

[1] *Social Evolution.*

conscience and of individual effort. By maintaining the indefeasible right of every man to read the Bible in his mother-tongue it made it possible for each to come face to face with the missionary purposes and claims of Christ, and so laid the foundation of the present world-wide missions, whose ideal propagation is only realised when the Man of God goes forth armed with the Word of God. "An era of missions," wrote the late Dr. A. J. Gordon, "were impossible except there were a previous dispensation of Bible translation. Without the Scriptures Christianity may be imposed upon a nation, but it cannot be implanted in a nation." Nor must we forget the reflex influence of the Reformation upon the life and missionary activity of the Roman Church, whose great Jesuit Order was founded by Ignatius Loyola and his companions during the heat of the Reformation conflict. "In the course of a single generation," wrote Macaulay, "the whole spirit of the Church of Rome underwent a change."

THE 107 LANGUAGES AND DIALECTS INTO WHICH THE WHOLE BIBLE HAS BEEN TRANSLATED. (From the *Reporter* of the British and Foreign Bible Society which has published no less than 85 of the versions.)

In addition, the New Testament has been translated into 101 languages or dialects, and portions of the Bible into 192 more, making a grand total of 400.

Mount of Olives and Gethsemane.

CHAPTER III

BEGINNING AT JERUSALEM

In the main the missionary expansion of the Church will be best treated under well-defined geographical divisions, but we have to disregard geography when we deal with missions to the people to whom were committed the oracles of God, "and of whom, as concerning the flesh, Christ came." In almost every country are the Jews found. They are perhaps more numerous now than at any previous time, and yet they do not exceed ten millions[1] in all, or about a fourth of the population of

[1] Estimate of the Jewish race in 1891 (according to the *Jewish Year-Book* for 1896-97), 9,084,937; distributed thus: — Europe, 7,701,298 (of whom in Russia, 4,500,000; Austro-Hungary, 1,860,106; Germany, 567,884; Roumania, 300,000; Turkey, 120,000; Great Britain, 101,189; other States, 252,119); Asia, 260,000; Africa, 336,500; America, 772,000; Australasia, 15,139. Those numbers include pseudo-Jews, *i.e.* Jews by faith and not by race, viz.: *Black*

the British Isles. Even in our Lord's day but a small proportion of the nation was resident in the Holy Land. The numbers were greatly reduced at the fall of Jerusalem and by subsequent calamities, and it is only in these latter days (since 1870) that there has been any considerable proportion of Jews in the country. The Church of Scotland's deputation of 1839, after careful inquiry, estimated the Jews of Palestine as from eight to twelve thousand, not one of whom, except at the colony of Bukiya in Galilee, was engaged in the cultivation of the soil, most of them subsisting on the *haluka* or dole from the annual gifts of European synagogues. An authority gave the number in 1880 as twenty-five thousand. Now it is reckoned as over fifty thousand (some put it at seventy thousand), perhaps two thousand of whom were brought to Palestine in connection with the agricultural colonies, mainly of Russian and Roumanian Jews, which Jewish philanthropists have established for their persecuted brethren. But the Land of Promise is still to a great extent desolate. In a recent census not a single Jew was found at Nazareth, and there were only three at Bethlehem.[1] "Where their God hath dwelt, the godless dwell," and among all Gentile nations are now scattered the "tribes of the wandering foot and weary breast." Despite their dispersion, and that, too, chiefly in Christian lands (so much so that they may be called a European or even a Polish nation), they still remain a peculiar and a separate people—the bush burning, yet not consumed—witnessing to the truth of those Scriptural promises of whose complete fulfilment they are an earnest. As Crabbe sings—

Jews in Cochin, Malabar; *Karaites*, "Scripturists," in Crimea (partly of Tartar origin), and Loango Jews in Africa (negroes).

[*Note.*—Dr. Dalman estimates the Falashas of Abyssinia—also pseudo-Jews—at 200,000, whereas only 50,000 are included in the above estimate for Africa.]

[1] Nazareth and Bethlehem are practically Christian towns.

Amazing race! deprived of land and laws,
A general language and a public cause;
. . . . .
A people still whose common ties are gone;
Who, mixed with every race, are lost in none.

Origen in his day wrote of them: "Is it not a moving miracle? Is it not 150 years since Jerusalem was destroyed, and the Jews wander all over the earth to fulfil the prophecies?" Well, then, might their modern historian Dean Milman say that "their perplexity, their national immortality, is at once the most curious problem to the political inquirer, to the religious man a subject of profound and awful admiration." Frederick the Great is reported to have asked of Ziethen, one of his generals: "Give us a good argument to prove Christianity, but something short and convincing." "The Jews, your Majesty," was the suggestive reply.

THE WANDERING JEW. (After Doré.)
From *The Jews*, by Hosmer.

The remarkable legend of the Wandering Jew is significant in the light of Jewish history. It runs that Ahasuerus, a shoemaker, stood in his doorway as the Saviour was being dragged up Calvary. Jesus, bowed under the weight of the cross, tried to rest, but Ahasuerus, in his zeal and rage, drove Him forward, and our Lord, in obeying, uttered the fateful words, "I shall stand and rest, but thou shalt go till the last day"; or, according to another version,

"I am going, and you shall wait till I return." After the Crucifixion Ahasuerus could not return home to his wife and children, but went forth a mournful pilgrim on the face of the earth throughout the ages, ever haunted by the tragedy of the Cross. "We shall," says Professor Hosmer, "best interpret the myth if we understand the Wandering Jew to be the Hebrew race typified, its deathless course, its transgression, its centuries of expiating agony—in this way made for us concrete and vivid." During the Christian centuries the Jews have indeed suffered. The Crusaders, in their march through Germany to rescue from the infidel the tomb of Him above whose cross was the superscription "King of the Jews," "left a trail of Jewish blood behind them"; and the cry "Hep! hep!" doubtfully derived by some authorities from the initials of *Hierosolyma est perdita*, "Jerusalem is fallen," has often since summoned the persecuting rabble to a murderous attack. Few of the nations of Europe can plead not guilty to the charge of cruelty, though Spain has had in this an unenviable notoriety. "Emigration or baptism" was the alternative given the Jews in Spain in the fifteenth century; thousands of secret followers of the faith were killed, and at the time the Spanish Columbus was discovering America 200,000 Jews were driven from the Peninsula to seek shelter everywhere on the shores of the Mediterranean. Longfellow has thus expressed the unhappy condition of the Jews:—

> They lived in narrow streets and lanes obscure,
> Ghetto and Judenstrass, in mirk and mire;
> Taught in the school of patience to endure
> The life of anguish and the death of fire.

Such treatment was inconsistent with true mission work among the Jews, and it is therefore not strange that the Church was slow to acquiesce in the Divine order

for missions, *beginning at Jerusalem*, which the early apostles obeyed. The first disciples, the first martyrs, the first missionaries were Jews. All the writers of the New Testament, with the possible exception of Luke and the author of Hebrews, were children of Israel. To the Hebrews a special epistle was addressed, and James, the Lord's brother, the first, according to Eusebius, of fifteen Jewish bishops of Jerusalem, wrote his letter to the twelve tribes of the Dispersion. The practice of St. Paul,

JESUS, AS A BOY, IN THE TEMPLE.
From the Painting by J. M. H. Hofman.

the apostle to the Gentiles, was to preach "to the Jew first"; and in those closely-reasoned chapters, Romans ix. to xi., in which he sets forth the rejection of Israel as a nation, he gives the assurance that the rejection is not of all Israel any more than for all time. He was himself a proof that "there is a remnant according to the election of grace," and that "blindness in part has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." His "heart's desire and prayer" was for their salvation.

In the centuries immediately preceding the Reformation many distinguished men embraced Christianity,

either from conviction or compulsion, but although the Popes as a rule protected the Jews, little of real worth could be accomplished in a persecuting age. "If," wrote Luther, "the apostles who also were Jews, had acted towards us, the heathen, as we, the heathen, act towards the Jews, never a heathen would have become a Christian." "We are only brothers-in-law," he said at another time, "they are blood relations and brethren of our Lord." But his sympathetic interest had changed sadly when he wrote later, "Next to the devil, the Christian has no more malignant or bitter enemy than the Jew." Erasmus had truer insight than his contemporaries, for in his noble treatise *On the Art of Preaching* he wrote, "I know there is no beast so difficult to tame as the stubborn and hard-hearted Jew; but nevertheless he can be brought into subjection by kindness and love." On the whole, the Reformation did not immediately alter the disposition of the Christian towards the Jew. Indirectly, however, by the impetus given to the careful study of the Scriptures, it had a salutary effect on the people and the clergy.

In 1647 the General Assembly of the Church of Scotland put on record its wish for "a more firm consociation for propagating it [the Gospel] to those who are without, especially the Jews," but the laudable aspiration had no practical outcome. In the latter half of the seventeenth century a great impulse was given to missionary work by Esdras Edzard, a wealthy gentleman of Hamburg who devoted his life and means to the conversion of the Jews, and succeeded in bringing some to Christ. The Pietist revival in Germany had its natural effect, and we are told that in 1713 "the general topic of conversation and discussion of the present day is about the conversion of the Jews,"—a wave of interest which affected London. A tract for the Jews by

the Rev. John Müller, translated into six languages,—including English by the Society for Propagating Christian Knowledge in 1734,—and still used for missionary purposes, caused a sensation in different lands, and had as one result the founding at Halle in 1728 by Callenberg, a pupil of Francke, of the *Institutum Judaicum*, with the threefold object of publishing, caring for converts, and educating and sending out evangelists. Stephen Schultz was the most remarkable of a long series of missionaries sent out by the Institute till its close in 1792. Count Zinzendorf aroused an interest in the Jews among the Moravians, and theirs was the first Church as a church to undertake a mission to them, as well as to the heathen.

Little organised work was attempted in England till the beginning of this century. C. F. Frey, a Christian Israelite, was one of three students of Berlin who in 1801 responded to the call of the London Missionary Society, and was by them destined for Africa. While in London he visited his fellow-Jews, whom he found in such a state of deadness and spiritual bondage, that he asked his Directors to be allowed to work among them. This they agreed to, and in 1809 the undenominational "London Society for Promoting Christianity among the Jews" was formed to take charge of the work. In 1815 the Society came exclusively under Church of England auspices. The main promoter, Lewis Way, a clergyman whose time and fortune were consecrated to the interests of the Jews, had his attention first arrested when admiring some fine old oaks in a Devonshire park. The owner of the park, he was told, had lately died and left an "extraordinary will," with the provision that those trees should not be cut down "till Israel returns and is restored to the Land of Promise,"—still more extraordinary to us in the light of intervening vents. A notable occurrence was the laying of the founda-

tion stone of the Hebrew Episcopal chapel and schools in London in 1813 by Queen Victoria's father, the patron of the Society; and still more notable was the consecration in 1847 of a convert, Michael Solomon Alexander, as the first Protestant Bishop of Jerusalem, regarding whom the Chevalier Bunsen wrote in his diary: "The successor of St. James will embark in October. He is by race an Israelite; born a Prussian in Breslau; in confession belonging to the Church of England; ripened (by hard work) in Ireland; twenty years Professor of Hebrew and Arabic in England. . . . So the beginning is made, please God, for the restoration of Israel." The London Society is still the leading Society, and has now, working in Europe, Asia, and Africa, 175 missionary agents (and wives), of whom 77 are Christian Jews.

Bishop Alexander.

One of the most remarkable missionaries to the Jews was the Rev. Joseph Wolff, D.D., LL.D., the son of a Bavarian Rabbi, and baptized by a Benedictine monk in 1812. He was taken to Rome to be trained as a missionary, but was suspected of heresy, and afterwards dismissed as incorrigible. Coming to London, he joined the Church of England, and, through the influence of Charles Simeon and others, studied at Cambridge with a view to the Jewish Mission field. Wolff, styled the Protestant Xavier, preached Jesus and distributed Scriptures in many countries, including Assyria, India, and the barbarous States of Central Asia. In the course of his travels he suffered many hardships, was persecuted.

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imprisoned, and even sold as a slave; and on one occasion, at Bokhara, only escaped while lying under sentence of death. For many years before his death, in 1862, he was Rector of a Somersetshire parish, and left a son, Sir Henry Drummond Wolff, the well-known diplomatist.

There are many other English agencies in addition to the London Society. The *British Society* for the Propagation of the Gospel among the Jews (founded in 1842 by Ridley Herschell, a Christian Israelite, the father of the distinguished Lord Chancellor) carries on an extensive work at home and abroad, and its Medical Mission, Home for Aged Christian Israelites, and Temporal Relief Fund, have been blessed to the London Jews. There is the *Rosenthal Mission* of London under Episcopal auspices. The *English Presbyterian Church*,[1] the *London City Mission*, the Rev. John Wilkinson's *Mildmay Mission* to the Jews, the *Barbican Mission*, and the Revs. David Baron and C. A. Schönberger's *Hebrew Christian Testimony to Israel*, are all engaged among the Jews of London. Mr. Baron also makes tours in the great Jewish centres of the East, and Mr. Wilkinson has undertaken the circulation of Salkinson's translation of the New Testament, of which over 200,000 copies have been issued. The Church of England has its valuable *Parochial Mission to the Jews Fund*, to aid its clergy in the evangelisation of their Jewish parishioners. The aim of the *Society for the Relief of Persecuted Jews* (Syrian Colonisation Fund) is not directly missionary, but its purpose is to give the Jews a token of Christian sympathy.

In Scotland, too, an interest in the Jews followed upon the revival of religion in the beginning of the century; and Mr. Wodrow, a Glasgow merchant, did much to increase it by his seasons of prayer and personal efforts. The General Assembly of 1838 resolved, amidst much

[1] Also conducts work in Morocco.

enthusiasm, to send a deputation "to see the real condition and character of God's ancient people, and to observe whatever might contribute to interest others in the cause." The deputation consisted of Professor Black, Dr. Keith (author of the work on Prophecy), Mr. (afterwards Dr.) Andrew Bonar, and Mr. R. Murray M'Cheyne. The result of their report to the Assembly of 1840 was a unanimous resolution "that the cause of Israel should from that time form one of the great missionary schemes of our Church," and the "Narrative" of their journeys became a standard and popular missionary book. The Church having entered the field, it undertook the work of previously existing Jewish Societies in Edinburgh and Glasgow; and its Ladies' Association for the Christian Education of Jewesses was early formed.

The Church of Scotland's first stations were Jassy, the capital of Moldavia, and Pesth, the capital of Hungary. The story of the foundation of the latter is one of the romances of modern missions. An accident in the desert to Professor Black, which made him and Dr. Keith unexpectedly return by Pesth; the long illness of Dr. Keith, which kept him there against his will; the answer thus given to the seven years' agonising in prayer of the Archduchess Maria Dorothea, the Viceroy's Protestant wife, for a revival of spiritual religion in Hungary; these and other circumstances led to this unlooked-for opening at the seat of an intolerant Roman Catholic Government. "Rabbi" Duncan, afterwards the distinguished Professor of Hebrew in the New College, Edinburgh, laid the foundation of the work, and exercised a wonderful influence during his short stay in Pesth. There were notable converts, among them one of the most honoured Jews of the city, or indeed of Hungary, Israel Saphir, with his young son Adolph, who became "mighty in

the Scriptures" and a distinguished London preacher. Israel had a hard struggle before he was persuaded that the Jews had crucified the Messiah, but, when fully decided, he said to his wife, "I am convinced that Jesus is the Christ, and though I see nothing but starvation staring us in the face, I must go and confess it." And full many a testing time he had to prove his faith.

Rev. Dr. Adolph Saphir. From *Memoir* by Rev. Gavin Carlyle, M.A., Editor of *The Mission World* (Revell).

The *Church of Scotland's* six missionaries joined the Free Church in 1843, and continued their work under its auspices. In the following year arrangements were made by the Church of Scotland for new work in Cochin, on the south-west coast of India, and other stations were speedily added. In 1861 two missionaries, Messrs. Staiger and Brandeis, began a most hopeful work in Abyssinia, but political troubles arose, and they, with the agents of the London Society, were put in chains, and were only set at liberty when General Napier captured Magdala in 1868. The Church's present stations are in the Levant and at Glasgow. The *Free Church of Scotland* abandoned Jassy and Pesth on account of the political commotion on the Continent in 1848. From the former, the pioneer Rev. Daniel Edward, who lately died after fifty-four years' work, went to Breslau. The Pesth mission was, however, reoccupied. In addition to various places in the Turkish Empire, including Palestine, the Free Church carries on schools in the Bombay Presidency for the "Beni-Israel," "Children of Israel," whose traditions affirm that they are the descendants of Jews from Yemen shipwrecked 1200 years ago. The *Presbyterian Church in Ireland* has been

distinguished for its zeal for Jewish Missions since it established its first station at Damascus in 1842, which station has since then exercised an increasing influence over a wide area. Its first missionary, Mr. Graham, was murdered during a fanatical rising in 1860. There is an *Edinburgh Society for Promoting the Gospel among Foreign Jews*, and Dr. Andrew Bonar's lifelong interest in the Jews has been recognised by a *Memorial Mission in Glasgow*, under the Glasgow United Evangelistic Association.

PROFESSOR DELITZSCH.
From *The Expositor* (Hodder and Stoughton).

Efforts for the Jews are also made by Christians in Switzerland, France, Holland, Scandinavia, and Russia. In Germany there are four different Societies working for the evangelisation of the Israelites within the Empire. The chief of these are (1) the *Berlin Society*, which was founded in 1822, at the instance of Lewis Way and Professor Tholuck, receiving an annual collection from all congregations of the Evangelical State Church of Prussia, and (2) the Evangelical Lutheran *Central Association*, which now represents mainly Societies in Saxony, Bavaria, Hanover, and Mecklenburg. The late eminent scholar, Professor Delitzsch, who was the chief founder of the Central Association, has produced the standard translation of the New Testament into Hebrew, which has perhaps proved the most successful of all missionary agencies among the Jews. Lord Beaconsfield, himself a Jewish proselyte, wrote that "the Jews will accept the whole of their religion, instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." One great object

of the Jewish missionary is to show how the Old Testament has its fulfilment in the New Testament, and so it is essential that he be well versed in Hebrew learning. From this point of view nothing could be more important than the formation at German Universities of the *Instituta Judaica*, suggested by the famous Callenberg Institute. The Berlin Institute is under Professor Strack, and that at Leipsic (bearing the honoured name of Delitzsch) under Professor Dalman. The former is an association of students which aims primarily at instruction, and seeks to make its members better acquainted with Judaism and the best methods of mission work among the Jews, while the latter is a college for training Jewish missionaries.

The study of the New Testament led to significant Jewish Christian movements in South Russia and Hungary, which took place independently of each other and of direct Christian influence. They resulted from the conviction that the New Testament development was the legitimate and actual outcome of the Old. The movement in South Russia began under Joseph Rabinowitz, a learned and influential Jewish lawyer of Kishinev, Bessarabia, and an ardent labourer for the welfare of his people. As he pondered over the moral and material condition of Russian Jews, he became convinced that it was a spiritual regeneration they needed. He visited Palestine with a view to helping forward their return to the Holy Land, and while standing upon the Mount of Olives he was forced to the conclusion that the regeneration could only come through the spirit of Jesus. "The key to the Holy Land lies in the Hand of our Brother Jesus." The four wheels of Hebrew history, says Rabinowitz in a parable, may be said to be Abraham, Moses, David, and Jesus. Those are foolish people who, driving in a four-wheeled carriage, have lost a wheel and, finding the car move heavily along, run forward to search

for it. This is the mistake of the Jews, who have for centuries failed to find their fourth wheel because they have been looking in front instead of behind. "Thank God," exclaims he, "the sons of the New Covenant have found the supreme wheel—Jesus!" Rabinowitz himself was baptized, and some of his followers have been received into the Greek and Lutheran Churches. The movement has not in respect of numbers succeeded to the extent of which it at one time gave promise, probably because of the danger of avowing any corporate unity under the despotism of the Russian Empire. Lichtenstein of Tapio Szele, Hungary, while still ministering as a Rabbi, declared his devotion to Christ, and it is a remarkable sign of the times, and of the manner in which the person of Christ is ever pressing upon Judaism, that this was tolerated by his community. The Jews, however, ruined both him and his community financially, and thus forced him to leave Tapio Szele. He has accepted the divinity of Christ, and having now been cast out by his people, tries to preach the Gospel to his brethren by tracts and correspondence.

In the United States the *Society for Ameliorating the Condition of the Jews* was founded in 1820, and C. F. Frey, the pioneer missionary of the London Society, was its worker in New York. The Episcopalians, Methodists, Presbyterians, and Lutherans are greatly interested. Many missionary centres exist. Among the most active are the *Hope Mission* of the Rev. A. Gäbelein to the New York Jews, the *New York City Mission*, and the *Zion Association* (Lutheran) of Minneapolis. There are also missions at Chicago (Methodist and Lutheran), at Philadelphia, and other places. Mission work is also carried on in Canada. A converted Jew, the Rev. Ibrahim Solomon, is a Presiding Elder of the American Methodist Episcopal Mission in India.

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It is estimated that there are now over 50 Protestant Societies, with an income of £100,000, employing about 400 missionaries in their evangelistic, medical, educational, and philanthropic mission work. The Bible and Tract Societies add their valuable co-operation in producing and distributing literature. The interest in God's ancient people has increased in a striking manner, as shown by the contrast with 20 societies and 250 agents in 1881. But in addition to these special agencies, a great deal of work is done by congregations and voluntary workers unconnected with any Society, and it is contended that such work by pastors and others is really more effective than that of accredited missionaries. It must not be forgotten that the Jewish is largely a Home Mission work, in which the members of the congregations in our large cities can help by personal effort, and it is surely a sign of spiritual poverty when it is neglected or handed over exclusively to special Societies. Recognising this home aspect of the Church's responsibility, the London Society has of recent years been gradually withdrawing its missionaries from Protestant Europe, and sending them to countries where the Jews are not surrounded by Gospel privileges.

To give any accurate statement of the results of missions to the Jews is impossible. That large numbers have been converted, some of them men of great distinction, is undoubted. The majority of these can by no means be claimed for the missionaries of the various Societies, but rather as due to the general Christian environment, which is gradually leavening the whole mass of the Jews, in Protestant countries at least. Some of the leaders of the Christian Church in the present generation have been received from Judaism, and it has been reckoned that 250 Jews, or sons of Jews, are ordained clergymen of the Church of England, with more than double that number in the non-Episcopal Churches of Britain and in the Con-

tinental and American Churches—a fact significant of the missionary power of a restored Israel. The Hebrew Christian Prayer Union has 630 members, inclusive of three bishops and 105 ordained ministers. The foremost men in philosophy, theology, poetry, music, and politics have been proselytes from this gifted race, men such as Neander, Philippi and Caspari, Heine, Beaconsfield, Stahl, and Simson, the first President of the German Parliament and of the highest Court of Justice. One of the first living authorities, Dr. Dalman of Leipsic, states that "if all those who have entered the Church and their descendants had remained together instead of losing themselves among the other peoples, as there is an unbelieving Israel, there would certainly also now have been a believing Israel to be counted by millions, and no one would have ventured to speak of the uselessness of preaching the Gospel to the Jews." In the first three quarters of this century 100,000 Jews, according to Delitzsch, are thought to have embraced Christianity, and we have exact statistics to show that in Prussia alone 1900 Jews joined the State Church from 1875 to 1888.

FELIX MENDELSSOHN.
Son of a Jewish Proselyte.

Jewish missions are carried on in the face of many difficulties. The missionary meets the Jew on another platform from that on which he meets the heathen; nay, the Jew is inclined to look down upon him as a backslider from pure monotheism. The convert has often to suffer as much as the highest castes of India. The persecution of the past centuries has left behind it a hatred of Christianity in many Jewish minds. Nor is the work without much opposition from within the Christian Church, for as Lord Shaftesbury put it, "the veil is upon

the hearts of the Gentiles, in respect of that people, nearly as much as it is on their hearts with respect to the Gospel." The blood of both Jew and Gentile has been affected, said Charles Lamb, by "centuries of injuries, contempt, and hate on the one side, of cloaked revenge, dissimulation, and hate on the other." The old antagonism may show itself, on the part of the Gentile, in the shape of a popular prejudice and a sneer at Jewish Missions, as in Britain, or in the bitter hatred of Berlin and Vienna, or in the expulsion from the country, as in Russia.

But it is a social and not a religious antagonism. The modern anti-Semitic movement on the Continent finds its strength in the fact that gifted Jews, freed from their old political disabilities, are finding their way into many of the higher and influential positions in society. Considering their numbers, their influence vastly preponderates, and the power of Jewish capitalists, from the petty money-lender to the financier of kingdoms, is so enormous as to lend reasonableness to the complaint of the German anti-Semites that "the fruits of Christian labour are harvested by the Jews; capital is concentrated in Jewish hands."

The social and political emancipation of the Jews has other besides social dangers. In Russia much of the persecuting spirit has, no doubt, arisen because the liquor traffic is largely in the hands of Jews, to whom the land is not infrequently hypothecated for debt incurred by drink. Some of the Jews, too, have been connected with revolutionary movements. Not a few writers see in their control of the press of Germany one of the most powerful engines for diffusing infidelity among the masses of the people.

The revival in late years of the spirit of persecution has led to a remarkable movement of the Jews towards Palestine, which is to some minds of remarkable signi-

ficance. As the "Jewish question" in the time of the Pharaohs was settled by an exodus from Egypt and a return to the promised land, so many look to a similar solution for the troubles of the Russian and other exiles. Already a considerable number have gone back, and Jerusalem, with 28,112 Jews out of a total population of 45,420, may be again called a Jewish city. The experience of the agricultural settlements, too, seems to prove that there is a real "land hunger" as regards the Holy Land. A section of Jews are looking hopefully to a restored kingdom. The feeling was thus expressed by the centenarian Hebrew philanthropist, the late Sir Moses Montefiore: "I am quite certain of it; it has been my constant dream; Palestine must belong to the Jews, and Jerusalem is destined to become the seat of a Jewish empire." The Christian philanthropist, Lord Shaftesbury, thought the time ripe for such a consummation, for, said he, "There is a country without a nation, and God now, in His mercy, directs us to a nation without a country." Jews, as well as Christians, have argued strenuously that, in the event of the decay of the Turkish Empire, their nation should be established on Mount Zion, where, from its position between the three great continents, as well as from the genius of its people, it might become arbitrator to the nations of the world. Under the influence of Dr. Herzl an enthusiastic conference of more than two hundred "Zionists" from various Hebrew communities was held at Basle in August 1897 to discuss this subject of Palestine for

JERUSALEM JEWS.
From *The Cradle of Christianity*, by Rev. D. M. Ross, M.A.

the Jews.[1] While it may be unwise to read dogmatically the signs of the times, we cannot wonder that the minds of many students of prophecy are filled with glad expectations at the thought of the consummation, when Jerusalem being no longer "trodden down of the Gentiles," "the times of the Gentiles" shall be fulfilled.

The Jews' Wailing Place at Jerusalem. From *Modern Palestine*, by the Rev. John Lamond, B.D. (Oliphant, Anderson, and Ferrier).

From many points of view — from the Bible promises, and from the dangers no less than the encouragements of the situation, as well as on the ground of self-defence — the present call to win the Jew is one of urgency, and there is, in addition, the undoubted fact that, despite the rationalistic and anti-Christian attitude of a large number, a great change is coming over the better class of the Jews. Instead of hating the name of Jesus, the enlightened are more inclined, with Disraeli, to see in Him "the fairest flower and eternal pride of the Jewish race," and the question ever more forces itself upon them, "Art thou He that should come?" What a debt we Christians owe the

[1] The following programme was adopted by the Conference :—

The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine. In order to attain this object the Congress adopts the following means :

1. To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists, and men following professions.

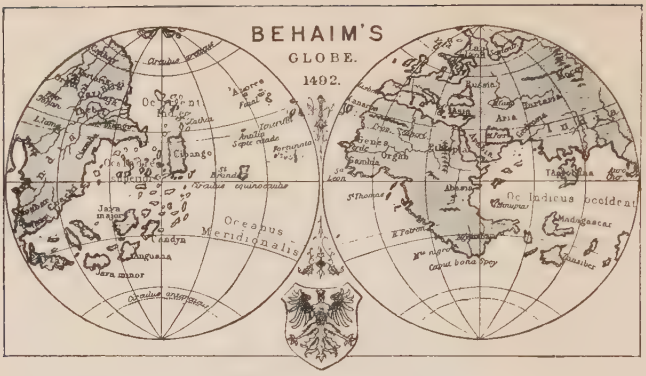
2. The centralisation of the entire Jewish people by means of general institutions agreeably to the laws of the land.

3. To strengthen Jewish sentiments and national self-consciousness.

4. To obtain the sanction of Governments to the carrying out of the objects of Zionism.

Jew! His laws, his literature, and his religion we have appropriated. King David is our most popular poet, and his Psalms have strengthened and voiced the hearts of our people in their times of greatest struggle. Yet God's greatest blessing of all to the Gentiles through the Jews is still future, when He shall again visit His people in mercy, for, as St. Paul says, "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." This debt we have too often repaid with persecution. What though the Jew may have sought our hurt too? Did not He, who is their and our Elder Brother, weep over Jerusalem, and yearn for their salvation even while they were clamouring for His destruction? And He it is who has commanded us to be His witnesses, "beginning at Jerusalem."

"If Thou had'st known." By William Hole, R.S.A.



Behaim's Globe, 1492.
From *Columbus*, by C. R. Markham (G. Philip and Son).

CHAPTER IV

EARLIER CALLS THROUGH EMPIRE

While the command of Christ to make disciples of the nations is without condition as to race or place, the special call comes to the individual and to the Church in a variety of ways. What open doors did the Roman Empire furnish for the diffusion of the Gospel in the first century! On the day of Pentecost many nationalities gathered at Jerusalem, and in the great commercial city of Antioch the representatives of the then known world mutely laid their needs before the early Church. On the Asiatic side of the Bosphorus the Macedonian call came to St. Paul from the opposite European shore, and his Roman citizenship led him to the world's metropolis itself, and probably even to the western gates of the Empire. The *Pax Romana*, too, prepared the way for those other early missions through which in time Europe became Christian.

Responsibility follows opportunity. The mutual rela-

tionships of family and of nation have been for the Church and its members as the pointing of the finger of God. Often indeed the Christian missionary—ahead, as it were, of those special calls—has gone forth under the constraint of the love of Christ for the whole world; and for many a land the first event in its true history has been the arrival of the herald of the Cross. But too frequently the Church has waited till her way was made patent through national and commercial interests, and, speaking generally, the first attempts of the Reformed Church were in this sense parochial or national, rather than world-wide in their conception.

The possession of colonies has exercised a powerful influence for the missionary expansion of the Church. We have seen that the great colonising powers at the time of the Reformation remained Roman Catholic. An adopted Spaniard, Columbus, discovered the New World, and Spain, his adopted country, fell heir to it. Vasco da Gama, a Portuguese, pioneered the route to India in 1498, and the Roman missionaries, Xavier prominent among them, followed the explorer—an instance of Livingstone's famous saying, "Where the geographer ends, the missionary begins." Not till well on in the seventeenth century were the Protestant nations brought closely and extensively into touch with the heathen world through their colonies, and not till then did their missionary era begin. Since that time there has been a notable change. The balance of power in Europe has shifted northward and westward, largely as the result of the long struggle for the possession of those lands laid open by Columbus and Da Gama, and the Saxon and Protestant nations are now the great colonising forces of the world.

Two exceptions to the missionary barrenness of the Reformed Church in the sixteenth century deserve to be noticed. In 1555 the King of France sent a colony to

Brazil, in the hope of sharing in the spoils of the New World. The enterprise was warmly aided by Admiral de Coligny, who welcomed it as offering an asylum for his persecuted and proscribed fellow-believers, the Huguenots. The Governor at Rio de Janeiro, Villegagnon, was then in sympathy with the Reformation, and appealed to Coligny and Calvin for divines to plant the Reformed faith. In response fourteen men left Geneva in 1556, and they were joined in France by Protestant colonists. From the first they suffered great hardships, and Villegagnon, won back by the Romanists, became their persecutor instead of their protector. Some of them he caused to be put to death, and the others reached Europe in a pitiable condition after the terrible sufferings of a tedious voyage. During ten months' stay in Brazil the missionaries, in their intercourse with the natives, seem to have impressed some, but no lasting results followed, and the colony itself was soon afterwards destroyed by the Portuguese. Six years later Coligny tried to establish a Huguenot colony in Florida, and again in Carolina, with equally disastrous results. "How different, be it said in passing, would the world now be if a Huguenot France had sprung up beyond the Atlantic!"

CALVIN.

The other attempt of the sixteenth century was made by King Gustavus of Sweden, who sent a missionary to Lapland in 1559 to seek the conversion of his still pagan subjects in the far north of his kingdom. By royal mandate the Lapps were ordered to assemble at a certain period to pay the annual tribute and receive religious instruction. The Government has since then continued

the work, schools have been established, the New Testament and books provided, and the Lapps on Swedish territory are now nominally Christians, though their forbidding land and their migratory habits have formed serious obstacles to satisfactory results.

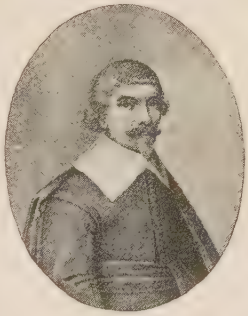
The Dutch Colonies

The rise of the Dutch Republic on its escape from the yoke of Philip II. of Spain marked a new epoch in the attitude of the Reformed Church to missions, for in the long struggle that followed, the Dutch got possession of most of the Portuguese world-wide dependencies. As each colony was planted it became not only a Dutch possession, but also a district under the ecclesiastical rule of the Dutch Reformed Church. Missionaries, or, more correctly speaking, ministers, were sent to take charge of the religious affairs, just as governors were sent for the civil and political. As a rule the Dutch in their methods followed too much in the lines of their Roman Catholic predecessors; yet we must admire those pioneer efforts to meet their responsibilities for the natives who came under their sway. The religious instruction of the inhabitants in church and school was undoubtedly one of their first objects. Hugo Grotius, the eminent theologian who was Swedish Ambassador at Paris, wrote his celebrated evidential treatise, *The Truth of the Christian Religion*, for the use of the Dutch clergy going to the East, and Antonius Wallæus, a Professor in the University of Leyden, founded in 1612 a seminary for the training of missionaries. The Dutch were, at least, the first Protestant power to attempt to translate the missionary duty of the Church from theory into practice.

The character and results of those early missions can best be exemplified by the experience in Ceylon, in

which the Portuguese had acquired a footing as early as 1518. Franciscan monks, as well as Xavier, had preached and succeeded in gaining many converts. In 1636 the King of Kandy asked the help of the Dutch against the Portuguese, but their successful intervention only resulted for the king in a change of superiors. The Dutch took possession of the Roman Catholic Churches among the Tamil-speaking Hindus of the north of the island, and their first minister arrived in 1642. Large numbers became Protestants, but no great change was necessarily involved, as the requirements were largely external—the repetition of the Lord's Prayer and of the ten commandments, morning and evening prayer, and grace before and after meat. The Buddhistic Sinhalese of the south of the island were less responsive, and a proclamation, aimed at Buddhist and Roman Catholic alike, was issued ordaining certain disabilities for those who would not join the Reformed Church and sign the Helvetic Confession. It is right to add that those local rules were afterwards condemned by the Classis of Amsterdam. Still, the Dutch attempted a great work, which, had it not been vitiated by secular interference and unspiritual methods, might have achieved noble results. Their educational system was based on liberal and comprehensive principles. Seminaries were established for training native preachers and teachers, elementary education was both free and compulsory, and at the close of their rule in Ceylon there were 85,000 scholars in their parish schools. The New Testament they translated into Tamil and Sinhalese. In 1722 as many as 424,392 Dutch native Christians in Ceylon were reported, but their state was far from satisfactory. Not one per cent—it is even said not one-twentieth per cent,—were communicants. It is therefore not surprising, though very sad to learn, that when the Dutch were superseded by the British in 1795, and freedom in religious matters was allowed, there was a

great falling off. The number of Protestant Christians was returned in 1801 as 342,000, while by 1803 they had sunk to 146,000, and Claudius Buchanan asserted in 1806 that Reformed Christianity was then extinct. Such a sad result furnishes a valuable lesson and utters a solemn warning against the use of carnal weapons in spreading the Gospel, and against trusting more to the administration of rites and the repetition of formulas than to a change of heart.



Rev. Robert Junius.
From Campbell's *Missionary Success in Formosa* (Kegan Paul, Trench, Trübner, and Co., Ltd.).

A like record might be given of the work in the Dutch East Indian Islands. Java is said to have had 100,000 Christians in 1721, and a minister writes in 1718 of "ships full of heathens" coming for baptism to Sumatra. They had a most painful experience in the island of Formosa, where they had established themselves at Fort Zealandia in 1624. The first missionary, the pious George Candidius, arrived in 1627. Two years later Robert Junius, born of Scottish parents in Rotterdam, a man of superior gifts and great devotion, was appointed to assist him, and an account of his "missionary success" was published in 1650 with the title, "Of the Conversion of 5900 East Indians in the Isle of Formosa, near China, to the profession of the true God in Jesus Christ." When the Ming dynasty of China was supplanted by the Manchus, the powerful Tartar pirate Koxinga refused allegiance and attacked Formosa in 1661. He persecuted the native Christians who remained firm, cruelly massacred the Dutch who fell into his hands, and forced them to withdraw in 1662, thus putting an end to what was perhaps the most

satisfactory of those earlier Dutch efforts. No trace was left behind save the gospel of St. Matthew in Formosan, republished a few years ago.

The Dutch likewise had the honour of being the first Protestants to attempt the evangelisation of India, and in 1630 they had a congregation of native Christians at Pulicat, twenty-five miles north of Madras. In Brazil, which they had succeeded for a time in annexing, they also made an ineffectual attempt to realise their missionary duty, chiefly through a German prince, Johann Moritz of Nassau-Siegen, who was Governor of Pernambuco in 1636. Schools were established, a Catechism translated, and some Indians baptized, but the colony was one of short duration.

The British Colonies

I. *The American Continent*

"It was only in the Elizabethan age," says Professor Seeley, "that England began to discover her vocation to trade and to the dominion of the sea," and the discovery made her realise—very faintly at first—her responsibility for the non-Christian world with which she was then brought into contact. Through the discoveries of Columbus and Da Gama the Atlantic began to supersede the Mediterranean as the world's highway, and the insular position of Britain was favourable to the new conditions. The New World became her earliest colonial field and the Red Indians her first heathen subjects.

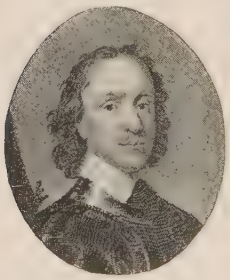
Martin Frobisher (1570), one of the pioneers of the great Elizabethan seamen, in his search for a north-west passage to India, carried a chaplain, "Maister Wolfall," who left home and a good living with the desire of "saving souls and reforming infidels to Christianity," and who was "the first priest of the reformed Church of England to minister

on American shores." Frobisher also took three Indians back with him to England. In 1584 Sir Walter Raleigh obtained (by letters patent) a charter to found an English colony, and he named it Virginia, after his royal mistress. Among the colonists was one Thomas Heriot or Hariot, an eminent scientist and philosopher, who may be said to have been the first English missionary to America, having "many times in every towne" to which he came "made declaration of the contents of the Bible" and of the "chiefe points of religion" to the natives according as he "was able." The colony failed, but Manteo, a native who accompanied the colonists to England, was baptized on 13th August 1587, in the island of Roanoake (off N. Carolina), of which he had been appointed "Lord" by Raleigh. This is the first baptism of a native of Virginia; and the first recorded missionary donation in England was one of £100 made by Raleigh to the Virginia Company (in 1588, the year of the defeat of the Spanish Armada) for the propagation of the Christian religion in that settlement.

Seal of the Governor and Company of Massachusetts.

Had the performance of the early colonies been proportionate to the profession of their charters, we might have been spared many a sad page in the history of the peopling of the New World. In practice, however, the conception of the mission was subordinate to the conception of the colony, and at the most meant only a kind of spiritual clearing around the settlements. Elizabeth's successor, James, declared in a proclamation (1622) that

his zeal for the extension of the Gospel was the special motive for encouraging the plantations. In the charter which his son Charles I. gave to Massachusetts (1628) it is stated that the "principal end of the plantation" is to "win and invite the natives of the country to the knowledge of the only true God and Saviour of mankind and the Christian faith." The device on the seal of the colony was an Indian holding in his mouth a label with the words "Come over and help us." Under the Commonwealth a still more forward step was taken. A petition from English and Scottish clergy, including Alexander Henderson, urged upon the Long Parliament in 1644 the spread of the Gospel in America and the West Indies, and this, combined with the influence of John Eliot's tracts, no doubt led to Cromwell's passing an ordinance in 1649 by which he created the first and still existing Protestant Missionary Society, the "Corporation for the Propagation of the Gospel in New England."



OLIVER CROMWELL.

A general collection ordered to be made in the churches of England and Wales met with much opposition, and the £12,000 raised was largely due to the ready response of the army. Cromwell even proposed a scheme for a great Protestant College for the propagation of the faith, and his aspirations are reflected in his secretary Milton's missionary invocation, which included such words as these: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." The proceeds of Cromwell's collection were invested in land and

used to subsidise missionaries in the New England and New York States, including the Eliots, Mayhews, and perhaps the pioneer woman missionary, "Mistress Bland of the Vineyards," against whose name in the Corporation's accounts occurs a payment "for her paines and care among the Indians there, and for physicke and surgery not brought to account last year." The Corporation's charter was with difficulty renewed at the Restoration, chiefly through the exertions of the Hon. Robert Boyle, the eminent philosopher and Biblical scholar who founded the Royal Society. Boyle was the Governor of the Corporation for thirty years, and through it, as well as by his interest in the East Indies, he did much to encourage mission work.

For the expansion of the Reformed Church in the North American Continent no event was of greater import than the arrival of the *Mayflower* at New Plymouth, Massachusetts, in 1620 with the Pilgrim Fathers, under their pastor, John Robinson—the first of a steady stream of Puritans and Brownists, or Independents, who sought a refuge from the harshness of the Anglican Church and the political tyranny of the Stuarts, until the persecution ceased on the meeting of the Long Parliament twenty years later. We would naturally expect from those men a true sense of responsibility for their heathen neighbours, and indeed we find that one of their number was set apart as early as 1621 to be a missionary to the Indians. Little immediate result, however, followed. The colonists were too much occupied with the difficulties of their new settlement, and their material interests brought them into unfortunate and even deadly conflicts with the Indians before John Eliot began his bright page of mission history. This "apostle of the Indians," born in Essex in 1604, was a distinguished student of Cambridge University, and resolved to study for the ministry, but Laud's tyranny

led him with sixty others to join the Pilgrim Fathers at Boston in 1631. Other non-conforming comrades from England followed the next year, and, settling at Roxbury, called Eliot to be their pastor, an office which he held for almost sixty years. His scholarship soon found scope in a new version of the Psalms, which (1640) was the first book printed in America. But his attentions were not confined to his English-speaking parishioners. He became deeply interested in the Moheecan Indians, and having previously applied himself to the study of their language, he was able, in 1646, to address an audience in the wigwam of Waban, their chief, probably "the first sermon ever preached in North America in a native tongue." The interest among the Indians spread notwithstanding the violent opposition of their *pow-wows* or wizards. Those whom Eliot influenced (called "praying Indians") were gathered into a community, so that they might enjoy systematic religious instruction as well as be trained in industries, for, said he, "I feel it absolutely necessary to carry on civility with religion." Indians from distant places also asked to have the benefit of Eliot's teaching, and in the course of his long rides to reach them he suffered much exposure and fatigue. "I have not been dry," he writes on one occasion, "from the third day of the week until the sixth, but so travel, and at night pull off my boots to wring my stockings, and on with them, and so continue." In spite of such hardships and the ignorant and violent opposition, and often the evil example, of some of his fellow-countrymen, he continued his heroic labours. Through the help of Cromwell's Corporation and a grant of 6000 acres from the State, he was enabled in 1650 to realise his cherished scheme of bringing all his people to one settlement at Natick, 18 miles from Boston. There he trained preachers and teachers, and in 1660 he founded

a church with several Indians whom he deemed worthy of being baptized and receiving the Lord's Supper. The work prospered, and by 1674 there were 1100 Indians at Natick and the other fourteen "towns" of praying Indians. He lived, however, to see his lifelong labours sadly marred. In the rising of the Indians against the whites in 1675 the praying Indians were cruelly treated by both sides. Some of them proved faithless, and, to crown his troubles, Eliot himself was reviled and suspected by the whites. But not even that shook the faith of him who in his old age could write to Robert Boyle, "My understanding leaves me, my memory fails me, but I thank God my charity holds out." In his last illness, when there was "a dark cloud upon the work of the Gospel" among the Indians, he prayed, "The Lord revive and prosper that work, and grant that it may live when I am dead." The answer came, though not perhaps as he expected, for by 1726 the church which was founded by him was extinct. "The last of the Moheecans" has long since disappeared, and the Bible, which he translated into their language, and which was the first Bible printed in America, is now a mere literary curiosity. So are his other publications monuments of his scholarship and industry, and among them that Indian grammar which he ended with the words, now classic, "Prayer and pains through faith in Jesus Christ can do anything." When the old man was too infirm to visit his Indians he induced several families to send their negro servants to him once a week for Gospel instruction—a beautiful commentary on a former

THE APOSTLE OF THE RED INDIANS.
From *Conquests of the Cross* (Cassell and Co., Ltd.).

saying of his, "Were I to go to heaven to-morrow, I would do what I am doing to-day," and it was a fitting close to such a life in 1690 that he passed away with the words "Welcome joy" upon his lips.

Not less significant than Eliot's labours for the Red Indians was the 160 years' work of four generations of the Mayhew family. In Thomas Mayhew, senior, we have a notable example of a Christian colonist who tried to do his duty to the heathen on his large estates. Mr. Mayhew secured in 1642 a grant of Martha's Vineyard and other islands off the Massachusetts coast. His son Thomas, becoming pastor to the few English settlers, turned his thoughts, like his contemporary Eliot, to the numerous Indians in the islands; and being a man of "singular sweetness and affability of manner, he wonderfully gained their affection." The earliest convert was Hiacoomes, afterwards the first native minister on Martha's Vineyard, and a great impetus was given to the work in 1650 by the conversion of two *pow-wows*. Mr. Thomas Mayhew, junior, perished while on a voyage to England to stir up interest in the mission. His noble father, then seventy years of age, took up the work, and, perfecting himself in the language, became the preacher to the Indians as well as Governor of the Islands until his death twenty-four years later. By 1674 three-fourths of the population were "praying Indians."

William Penn, the Quaker, founded Philadelphia in Pennsylvania in 1682. "The first step he took," says Voltaire, "was to enter into an alliance with his American neighbours, and this is the only treaty between those people and the Christians that was not ratified by an oath, and was never broken." A marble monument now marks the spot where the conference, conducted in the spirit of "openness and love," was held under a huge elm tree. Mackenzie, the historian, says that while in neighbouring

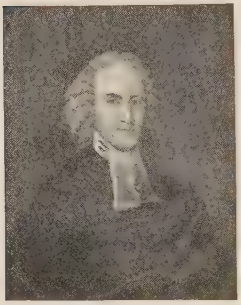
settlements the colonists were massacring and being massacred, "no drop of Quaker blood was ever shed by Indian hand in the Pennsylvanian territory." Another historian says that Penn's career in this new settlement "is one of the few things in history on which we can dwell with unalloyed pleasure and satisfaction."

A true evangelist was John Sergeant, a tutor of Yale College, who went in 1734 as a missionary among the Housatonnacks in Massachusetts, on the invitation of the Commissioners of Indian affairs. "I should be ashamed," he said, "to call myself a Christian, or even a man, and yet refuse to do what lay in my power to cultivate humanity among a people naturally ingenious enough, but who for want of instruction live so much below the dignity of human nature, and to promote the salvation of souls perishing in the dark when yet the light of life is so near them." He collected the few scattered Indians at a place called Stockbridge, and the work prospered, though it was terribly hampered by the drunkenness of the elder Indians, corrupted by the rum of the Dutch and other traders. He turned with hopefulness to the training of the children, and support for his scheme was given in England by members of different churches. His death in 1749 prevented the realisation of his plans.

Mr. Sergeant's work, then the principal mission of the New England Corporation, was carried on by the distinguished student, Jonathan Edwards, until his appointment as President of Princeton College. Perhaps Edwards's greatest service to the missionary cause was his biography of his friend, David Brainerd, whose spiritual aspirations and three years' apostolical labours among the Indians at the Forks of the Delaware[1] and elsewhere are a precious legacy to the whole Christian Church, and have led others,

[1] In the Swedish Colony founded in 1637 on the Delaware, Oxenstierna and others laboured until the colony became English.

such as the like-minded Henry Martyn, to follow in his train. Never was a man more dead to the world or fuller of longings after the glory of God. On some occasions wonderful manifestations of the Spirit followed his preaching to the Indians, and many were baptized. He was ready to do or suffer anything for those who were without Christ, and his life proved the reality of his prayer: "Here am I, send me: send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service, and to promote Thy kingdom." His constitution, never robust, was shattered by the privations he endured, but he toiled on till he could no longer sit in his saddle. In 1747, at the early age of thirty, in the house of Jonathan Edwards, to whose daughter he was affianced, he died, having even in this life had a foretaste of that heaven which he described as "to please God, to give all to Him, to be wholly devoted to His glory."



Rev. Principal Jonathan Edwards.

David Brainerd was succeeded by his brother, John, who was, like himself, partially supported by the Scottish Society for Propagating Christian Knowledge. This Society, founded (1709) chiefly for work in the Highlands, established at New York in 1741 a "Board of Correspondents," which was the parent of the great Board of Missions of the Presbyterian Church (North) of the United States. The connection lasted till the American War of Independence, which was disastrous to the Indians and to the mission work among them. No great numerical results, indeed, of those early efforts remained, and the successful

work of the nineteenth century was largely from new beginnings under more hopeful conditions.

In 1701 the Church of England Society for the Propagation of the Gospel in Foreign Parts was founded for the "maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the propagation of the Gospel in those parts," and its first missionaries, George Keith and Patrick Gordon, landed at Boston in 1702. Although the chief object of the promoters of the Society was to minister to the spiritual needs of the colonists, it aimed from the first at the conversion of the natives; and we learn, on the authority of Bishop Secker in 1741, that "great multitudes of negroes and Indians" had been converted. In 1710 four Indian sachems or chiefs came to England to express their loyalty to Queen Anne and to ask for missionaries. The appeal was gladly responded to by the Propagation Society, to whom the matter had been referred.

S.P.G. Seal.

Signatures of the Indian Sachems.

(From *Digest of S.P.G. Records.*)

The Society's first agents were brought into contact with the slave trade, and Mr. Kean, one of its missionaries among the negroes of New York, as early as 1704 complained of the opposition of the inhabitants, who were strangely prejudiced with a "horrid notion," that the Christian knowledge would be "a means to make

their slaves more cunning and apt to wickedness than they were." The accursed traffic did not harmonise well with mission work, and few of the slave-drivers were willing to have their "chattels" taught, as George Fox (1624-1691), the founder of the Quakers, in those noble words urged: "All Friends everywhere that have Indians or blacks, you are to preach the Gospel to them and other servants, if you be true Christians, for the gospel of salvation was to be preached to every creature under heaven."

Sir John Hawkins was the first Englishman to stain his hands with the accursed traffic, and his own narrative tells us how, coming in 1567 to an African town, thatched with palm leaves, he set fire to the huts, and, out of "8000 inhabitants, succeeded in seizing 250 prisoners—men, women, and children." In those days England was a mere procurer of slaves for others, but when she got colonies of her own she followed the bad example of enslaving brother men for her own selfish uses. Nor was the debasing influence of the traffic unfelt in the home land. By the Treaty of Utrecht (1713) the slave trade became, says Mr. Lecky, "a central object of English policy," and, according to Professor Seeley, "secularised and materialised the English people as nothing had ever done before. Never were sordid motives so supreme, never was religion and every high influence so discredited as in the thirty years that followed." No wonder, therefore, that little true mission work was attempted among the negro slaves. A bright gleam in the darkness comes to us in the Will of General Codrington, Governor of the Leeward Islands, who left to the Propagation Society two valuable estates in the Island of Barbadoes, his design being "the maintenance of monks and missionaries to be employed in the conversion of negroes and Indians." Codrington College is still a valuable missionary agency. We have an interesting

connection between America and Africa in the appointment to the Gold Coast Colony in 1751 of Rev. James Thompson, one of the Society's evangelists in New Jersey, who thus became the first missionary of the Church of England to the Dark Continent.

Prior to its union with England, Scotland as a nation seems only to have been brought into contact with the heathen world in 1699 through its disastrous Darien Expedition, which carried with it ministers who were enjoined by the General Assembly to labour among the heathen.

JOHN WESLEY.
From Knight's *Portraits*.

The New World mission-field attracted the sympathy of some of the most distinguished divines of the eighteenth century, such as Bishop Berkeley, Wesley, Whitfield, and Doddridge. Berkeley, the brilliant philosopher, wrote in 1723: "It is now two months since I have determined to spend the residue of my days in Bermuda" in order to found a college for the "English youth" and the education of "young American savages" who should be missionaries among their own countrymen; and in 1729 he gave up his deanery and sailed to Rhode Island. But the interest at home flagged in his absence, and he came home disappointed in 1731. John Wesley was also for two years in Georgia under the Propagation Society, and returned with the complaint that the "real Indians" were evil livers and that none cared to hear the Gospel—rather a strange excuse, as his biographer Southey hints, to come from a missionary, and one, too, who afterwards exercised such a powerful missionary influence. But he had not then come into contact with the Moravians at Herrnhut, and perhaps he

had gone to America more through the influence of his mother than any liking of his own, for when he had at first declined the invitation of the trustees of the colony, on the ground of filial responsibility, the noble woman had said, "Had I twenty sons, I should rejoice that they were so employed, though I never saw them more."

II. *India*

It was on 31st December 1600 that Queen Elizabeth granted to a company of traders the first charter of the East India Company, from which small beginning has been evolved Britain's chief possession. As in the case of the American colonies, there was, in theory at least, a certain religious element in its conception, and a later charter of William III. provided that the schoolmasters and ministers of the Company were to learn both Portuguese and the vernacular of their districts, in order "the better to enable them to instruct the Gentoos in the Protestant religion." Strange, therefore, is it that for nearly 200 years no one went forth from Britain as an avowed missionary to India. Still, although the nation as a whole was so long indifferent, there were individuals here and there whose mission-conscience was aroused. Among them was Dean Prideaux, who in 1694 urged on the Archbishop of Canterbury the foundation of a missionary seminary, on the ground of England's responsibility for the souls of the heathen in her East Indian possessions. There were, too, chaplains and civilians whose pious lives were precious gifts, and who yearned after the conversion of the natives, but the general impression made by the chronicles of those older days is that the example of the Europeans was more a stumbling-block than a help to the spread of Christianity. Let us hope, however, that there was exaggeration in the witness of Terry, the chaplain of Sir Thomas Roe's Embassy from

James I. to the Great Moghul, when he represented the impression made upon the natives by the conduct of the English as "Christian religion, devil religion, Christian much drunk, Christian much do wrong, much beat, much abuse others." Job Charnock, the founder of Calcutta, and the first Governor of Bengal, became an avowed pagan under the influence of his native wife, and when she died he sacrificed a cock every year upon her tomb. Although there were no direct British missionaries, it must ever be kept in mind that the Danish-Halle Mission to Tranquebar, whose story we are about to tell, was encouraged by such chaplains of the East India Company as George Lewis and William Stevenson, and that it was to an ever-increasing extent dependent for its support upon the English "Society for Promoting Christian Knowledge." Some of its missionaries, such as Schwartz, were looked upon as the Society's own agents. By the end of the eighteenth century the stream of Danish and German liberality had dried up, and the mission looked almost entirely to the Society for help. George I. himself, in a private letter to Ziegenbalg, indicated interest in his work, and a Court collection was made for it. Nor must we overlook the attitude of the East India Company to Schwartz, or the influence in the end of the eighteenth century of some of its servants in at length arousing the conscience of the home-lands. With all its faults —and from a missionary point of view these were not few—we cannot forget that by its commerce, its laws, and its work of unifying and pacifying India, the East India Company prepared the way for the missionary opportunities of the nineteenth century.

S.P.C.K. Seal.

The Danish Colonies with German Co-operation

I. *Danish-Halle Mission to India*

Denmark had colonies in the East Indies from 1620, and in the West Indies and Gold Coast from 1672, but it was not till the eighteenth century that an attempt was made to evangelise its heathen subjects. King Frederick IV., while yet Crown Prince, had been occupied with mission thoughts, and in 1705 seems to have been filled with misgivings over neglected opportunities. Lütkens, his chaplain, was only too eager to further his plans, and when asked by the king to procure missionaries, the old man is reported to have replied, "Send me." The king could not part with his favourite, and Lütkens applied to his old associates in Germany to secure men. At that time the Lutheran Church of Germany and Denmark was pervaded by a "formal, dry, lifeless orthodoxy," which was more concerned with theological controversies than with matters of church expansion. The preceding century had been as fruitless in this respect as that of the Reformation. There had been indeed a few souls to whose obedience the missionary command appealed, but these had not been the theologians, who almost invariably opposed them. Let us glance at two of the seventeenth-century pioneers.

Through the influence of Hugo Grotius, whose missionary treatise has been referred to, seven jurists of Lübeck devoted themselves to mission work, particularly to the quickening of the decaying churches of the East; but only one of them, Peter Heyling, a student of distinction, seems to have carried out his intention to much purpose. Leaving Paris for Abyssinia in 1632, he qualified himself on the way by studying Arabic at Alexandria, and Syriac among the Coptic monasteries of the Thebaid (desert), and

reached his destination in 1634 or 1635. He found the clergy using the Scriptures in the Ethiopian language, which was not understood by the common people, and he conferred a priceless boon upon the Abyssinian Church by translating them into Amharic. He seems to have acquired great influence over the king and people. According to Bruce, the traveller, he became the real ruler of the kingdom, and while the authentic information about him is scanty, there is no doubt as to the affection felt for him—an affection which caused a young Abyssinian to take a journey to see that Lübeck from which his dear teacher, "Doctor Peter," had come.

As we lose sight of Heyling we meet a still more important personality in the Austrian Baron von Welz, than whom few more devoted or enlightened men are found in the roll of missionary heroes. His heart burned with love to Christ; his mind was full of schemes for the world-wide extension of the Gospel, and his rank and fortune were devoted to their fulfilment. In 1664 he published two treatises in which he summoned "all right-believing Christians of the Augsburg Confession" to the formation of a Jesus Society of Christian Edification, treating of the improvement of Christendom and the conversion of heathendom, and particularly asked, in language not yet out of date, if it is right that "we evangelical Christians" (1) "hold the Gospel for ourselves alone, and do not spread it to others"; (2) "have so many students of theology, and do not induce them to labour elsewhere in the spiritual vineyard of Jesus Christ"; and (3) "expend so much on all sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the Gospel"? Says Warneck, "Such a genuine mission sound had never been heard in the Lutheran Church." Yet it was unheeded, and Von Welz repeated the admoni-

tion, with the suggestion that each University of the Evangelical presidencies should have a Missionary College with three Professors attached to it. But Von Welz was before his time, and the attitude of the Lutheran Church may be judged from the answer of Ursinus, one of the leading theologians of the time, who said of the proposed Jesus Association, "Protect us from it, dear Lord God." Thus opposed by others in his plans, the noble Von Welz resolved to carry them out as far as possible in his own person. He was ordained an "Apostle of the Gentiles," and laid aside his baronial title with the words "What to me is the title 'well-born' when I am one born again in Christ? . . . All these vanities I will away with, and everything besides I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving him aright." Going to Dutch Guiana, he very soon fell a victim to the trying climate.

Augustus Herman Francke.
From Guerike's *Life*.

Even then, however, in the midst of the barren orthodoxy and formalism a spiritual revival was in progress in Germany which was to have far-reaching missionary consequences for King Frederick's mission, and may indeed be considered the "spring and inspiration of the missionary movement of the eighteenth century." Spener, Francke, and Lange were three chief leaders. The first was the king's chaplain at Berlin, and "the most famous pastor of his time," and the last the rector of the Berlin High School. Francke, Professor of Theology at the University of Halle, and, as Carlyle calls him, "founder of the Grand Orphan Home built by charitable beggings," with

its two thousand inmates, was, next to Spener, the principal representative of the movement, and awakened in his students "a spirit of absolute devotedness to the kingdom of God, such as he himself possessed in the highest degree. The spirit made them go wherever they were needed." Francke's plans for a world-wide Gospel included an oriental college and universal seminary, and in this he was probably influenced by the philosopher Leibnitz, who urged the Lutheran Church to send missionaries to China, and induced the Berlin Academy of the Sciences to introduce into its deed of foundation (1700) a clause pledging it to "the propagation of the Gospel and the Christian virtues." "Pietists" those men and their followers were nicknamed; and they experienced the truth of the saying that "primitive piety revived, always means primitive persecution revived." It was from among them that Lütkens got his first missionaries, Bartholomew Ziegenbalg and Heinrich Plütschau, two Pietist theological students. Francke was their spiritual father, and he shortly became the main superintendent of the mission, which came to be known by the name of "Danish-Halle." In 1710 Francke published the first regular missionary periodical, which continued to be issued by the Orphan press till 1880. In the missionary atmosphere of Halle, too, was produced the first regular missionary hymn, Bogatzky's "Awake, thou spirit of the first witnesses."

In November 1705 Ziegenbalg and Plütschau left Copenhagen for the Danish colony of Tranquebar, on the Coromandel coast, to the south of Madras city, and when they stepped ashore on 9th July 1706 they were the first Protestant missionaries to set foot on Indian soil. Royal auspices did not save them from the opposition of the trading company and the local Danish authorities, and they were only allowed to land after vexatious delays. The Governor told them roughly they were a "mere

nuisance," and those two honoured messengers of Christ were left alone in the deserted and darkening city square by inhospitable officials, and would have spent their first night under the open heavens had not one of the Governor's suite out of pity sheltered them. With indomitable zeal and extraordinary patience Ziegenbalg mastered the Tamil language, studied the native literature, produced a grammar and dictionary, and translated the New Testament and part of the Old. Ten months after their arrival the missionaries baptized five slaves, whose broken Portuguese dialect they had also acquired, and in three months they opened their first church, called "New Jerusalem." Three weeks later nine Hindus were baptized. Ziegenbalg made evangelistic tours in the kingdom of Tanjore, and the account of these and his other missionary labours created great interest in Europe. By 1719 there were 355 converts, with a mission seminary and school, and the literary labours of the missionaries were widely extended by means of their paper-mill, type-foundry, and printing press. Ill-health soon forced Plütschau to leave. Four years later (1715) Ziegenbalg was also ordered home from the same cause. Though weak in body, his presence and addresses aroused enthusiasm in Germany and England, and led to the recall of the hostile Governor of Tranquebar. He sped back to India as soon as possible, and after two years of abundant labours, undertaken with failing strength, he fell asleep at thirty-six. "Certainly," wrote Dr. Duff, "he was a great missionary; considering that he was the first, inferior to none, scarcely second to any one that followed him."

The most eminent of the Danish-Halle missionaries was another disciple of Francke at Halle, Christian Frederic Schwartz, whose dying mother left her infant to her husband with these words, "I have dedicated our youngest son to God for such service as He shall appoint. Answer me that

when he hears the Lord's call you will not discourage it." The call came to him in 1750, when he was twenty-three, through the missionary Schmitz, who was then seeing a new edition of the Tamil New Testament through the Halle press; and India, to use the words of Bishop Heber, received "one of the most active, fearless, and successful missionaries who have appeared since the Apostles." Much success attended his missionary labours in Tranquebar, in Trichinopoly from 1761, and Tanjore from 1776. He was indefatigable in his missionary tours, and wherever he went, his devoted, modest, and unselfish life, his care for the poor and the indigent, his scholarship and knowledge of native languages and thought, and his marvellous personal influence fascinated Europeans and Indians. The Hindu Rajah of Tanjore had such confidence in him that "when on his death bed," to quote from the Schwartz Memorial Monument, "he desired to entrust to his protecting care his adopted son Serfojee, the present Rajah, with the administration of all the affairs of his country"; and this wish of the Rajah was afterwards respected by the British Government, and, in consequence, great political power was placed in Schwartz's hands. Through his influence the observance of the cruel custom of *suttee* (the burning of the widow on the funeral pyre) was prevented at the Rajah's death, and he secured the young Rajah's support to a system of Christian vernacular schools in Tanjore. When the British desired to treat with the dreaded Hyder Ali, the scourge of the Carnatic, they sent Schwartz to Seringapatam as peacemaker, and he so won the heart of the tyrant that on a subsequent occasion Hyder Ali requested

SCHWARTZ.

the Government to send none of "your agents," whose words and pledges he mistrusted, but "send me the Christian missionary, and I will receive him." In the inscription on the monument which the East India Company, "anxious to perpetuate the memory of such transcendent worth," placed in St. Mary's Church, Madras, in 1798, it was stated that the same Hyder Ali, "in the midst of a bloody and vindictive war with the Carnatic, sent orders to his officers to permit the venerable Father Schwartz to pass unmolested, and show him respect and kindness, for he is a holy man and means no harm to my Government." The Rajah of Tanjore also erected in the Fort Church, Tanjore, a superb marble monument by the sculptor Flaxman, and inscribed on it a touching epitaph expressive of his affection and respect, and concluding with the desire that he might be worthy of his "father" Schwartz. When Claudius Buchanan visited Tanjore he found Schwartz's portrait hung with those of the Hindu Princes.

One of Schwartz's contemporaries was Kiernander, who, being compelled with other missionaries to withdraw from Cuddalore by the French, founded a mission at Calcutta on the invitation of Clive in the year after the battle of Plassey, and was thus the first Protestant missionary in North India. He laboured until 1796, less among the natives than among the descendants of Portuguese and other European residents, whose religious and moral condition was extremely low, and the work was abandoned at his death in 1799. Yet he sowed seed and reaped some first-fruits.

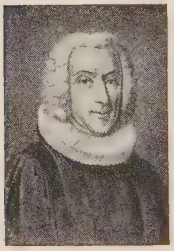
The Danish-Halle Mission lived till near the end of the century, when the rationalism in the home-land killed it. It found its continuity in the successful missions of the Church of England and the Dresden-Leipsic Lutheran Society. It was served by a succession of able men, some of them medical missionaries; and altogether 50,000 con-

verts were won by their witness, though the number living at Schwartz's death was by no means so great. An unfortunate blunder was made by them in allowing the converts to retain their caste customs and prejudices, and this compromise with what is contrary to the spirit of Christ weakened the spiritual power of the Church and eventually led to serious defections. They also seem to have been too backward in the ordaining of native pastors. We have, however, more reason to honour the faith than to criticise the methods of these noble pioneers, the sole representatives of Protestant missions in India till near the close of the eighteenth century.

II. *The Danes in Greenland*

The Missionary College which was established at Copenhagen in 1714 as a department of State had its attention turned to the frozen north as well as to the tropical Indies. Under its auspices Thomas von Westen, a scholarly and self-denying Norwegian pastor in the diocese of Drontheim, made three tours in Lapland between 1716 and 1722, and some idea of the impression he made may be gathered from the fact that for a century the people spoke of him as "the parson who loved the Finns." Even before Von Westen undertook his apostolic journeys, Hans Egede, his brother-pastor of Vaagen, in the Lofoden Islands to the north of Drontheim, was brooding over the needs of the still more inhospitable Greenland, more truly named the "Land of Desolation" by the explorer, John Davis (1585). Reading of Norse Christian settlers who centuries before had settled in Greenland, but were lost to history for 200 years, he felt drawn to seek their spiritual welfare. The impression was deepened by the account of the degraded state of the inhabitants brought by a brother-in-law, who

had visited Greenland, and in 1710 he communicated to the Bishop of Bergen and Drontheim "a proposition for Greenland's conversion and enlightenment." The story of his own mental and spiritual conflicts arising out of his friends' opposition, of the family dispeace until his wife was won over to his plans, of his applications to the king and the Mission College at Copenhagen, of his absolute resignation of his parish and living, of his three years' pleading with the bishop, clergy, and merchants of Bergen to organise a trading expedition to Greenland, and of his final departure in May 1721 with his wife, four children, and some settlers, provided with a salary of £45 a year from the king—reveals to us a man of indomitable zeal and courageous faith. Full proof of these, too, he gave during his fifteen years' sojourn on the west coast of that rigorous and barren land of his banishment, the home of the white bear and the wild fowl. The Eskimos, "those who eat raw flesh," showed little appreciation of the Gospel preached by him and the other missionaries, yet he laboured patiently in teaching and in translating parts of the Scriptures into their language, and the first convert, Frederick Christian, was baptized in 1725. The trade of the colony, however, was not promising; the colonists murmured against him, and some of them proved a reproach; they were at times on the verge of starvation through the delay of the home supplies; and a smallpox epidemic carried away all but three of 200 Eskimo families. Orders were issued for the withdrawal of the colony, and only Egede, with a few others, were left. His wife died in 1735, and next year, with health sadly impaired, he sailed for Copenhagen, where the king made him superintendent of an institution for training



Hans Egede.

missionaries for Greenland. Little missionary success was given him, but the work continued through his son and others. All the Danish Eskimos are now Christian, and it was Egede who laid the foundation of Godthaab, or God's haven, the capital of the modern Christian colony. He lived to see still greater fruits of his labours and influence through the missionary activity of the Moravian Church, which we are now to trace.

THE SEAL OF THE CORPORATION FOR PROMOTING THE GOSPEL IN NEW ENGLAND, 1661.

The chief figure is evidently intended to represent a North American Indian pointing to a large closed Bible in his left hand. To the right of the picture the shore of the Atlantic Ocean, with an Indian paddling a canoe, appears to be represented; while to the left the British oak and the American pine seem to be portrayed.—*Note by* W. M. Venning, D.C.L., *Clerk of the Company.*

THE MORAVIAN HOME-LAND.

CHAPTER V

A MISSIONARY CHURCH

WHEN Luther nailed his Theses to the church door at Wittenberg there were in Bohemia and Moravia 400 congregations with 200,000 members of the Ancient Unity of the Brethren, the disciples of Huss, that "Reformer before the Reformation" (martyred 1415); but a cruel and relentless persecution by Church and State in the beginning of the seventeenth century almost exterminated them. The last of their bishops, Comenius, fleeing into Poland in 1628, prayed as he crossed the frontier that God would maintain a seed to serve Him. "The hidden seed" was indeed marvellously preserved, and in 1717 it was quickened by the Spirit of God. Christian David, a converted village carpenter, himself not a member of the United Brethren, was instrumental under God in bringing about the awakening among the Protestants of Bohemia. Learning that a safe asylum might be found in Saxony, on the estate of Count Zinzendorf at Berthelsdorf, he, with nine others, secretly left his Moravian village under cover of night; and when, on 17th June 1722, his axe felled the

first tree of their new settlement, called Herrnhut, or "watch of the Lord," he fixed the site of one of the great classic centres of Christian life and work, the seat of what is popularly known as the Moravian Church.

In Count Zinzendorf the exiles found a benefactor wonderfully prepared of God. His grandfather, the representative of one of the most ancient noble families in Austria, had also left his fatherland for conscience' sake. Spener, the founder of the Pietists, stood sponsor at his baptism (1700), and he was nurtured in the atmosphere of Pietism. Before he was six years old he had made the covenant, "Be Thou mine, dear Saviour, and I will be Thine." His school days were spent at Halle, under Francke, who, then busied with the Tranquebar Mission, no doubt sowed in his mind the seeds of those mission thoughts which bore such abundant fruit. At fifteen (in 1715, the year of Ziegenbalg's visit) he founded "The Order of the Grain of Mustard Seed," whose members were, among other things, pledged to seek the conversion of Jews and heathen, and whose first article was "The members of our Society will love the whole human race." Another youthful covenant with a like-minded friend, Baron von Watteville, was of prophetic import in its reference, "Especially to such heathen as nobody else would regard." Nor must his marriage covenant be forgotten, under which his wife and he stood ready, "with pilgrim's staff in hand, to go and preach the Gospel to the heathen," if such were the Lord's will; and it was while he was absent on his marriage tour that there reached his estate Christian David and his comrades, in whom

Count Zinzendorf.

Zinzendorf recognised "the parish destined for him from eternity."

To this shelter at Berthelsdorf came the persecuted from many lands. A hard colony it was to manage, from its variety of elements, but a revival in 1727 helped to weld these together. In 1732, when Foreign Mission work was definitely undertaken by them, the community consisted of six hundred souls, old and young.

It was a visit by Count Zinzendorf to Copenhagen on the occasion of the coronation of his relative, Christian VI., that gave direction to the mission thoughts which had been in the minds of the Herrnhuters. Among the gay crowd was Anthony, a negro from St. Thomas, a Danish island in the West Indies, and through him came the Macedonian call to Zinzendorf and the Moravians. Anthony, who had been seeking after God, and had been baptized at Copenhagen, afterwards visited Herrnhut and pleaded the cause of the negro slaves, and especially of his sister, who had shared in his spiritual longings. The Spirit's message to the Church was to separate Leonhard Dober, a potter, and Tobias Leupold for this work. With what brave, simple, true words did Dober plead to be sent! "I determined if only one brother would go with me to the West Indies, I would give myself up to be a slave, and would tell the slaves as much of the Saviour as I knew myself. . . . I leave my proposal in the hands of the congregation, and have no other reason to urge it but this, that there are souls in the island that cannot believe because they have not heard." After a year's hesitation and deliberation on the part of the congregation, lots were cast, and proved favourable to Dober, though unfavourable to Leupold, who, however, followed later. With but a few shillings in their pockets and a bundle on their backs, Dober and a travelling companion, Nitschman, set out to beg for a passage to St. Thomas,

as Egede had done fourteen years before when trying to find his way to Greenland; and, like him, receiving help and encouragement from the Danish royal family (never to be forgotten in Mission history), they set sail on 8th October 1732 for St. Thomas.

From Greenland's icy mountains,

too, did the call come to the Moravians at that coronation ceremony through two of Egede's converts who were present. The sight of them greatly impressed Zinzendorf, especially in view of the proposed abandonment of the Danish Mission, and on his return to Herrnhut he unburdened his mind to the brethren. Again the Spirit touched simultaneously the hearts of two young men, Matthew Stach and Frederick Bönisch, who, while at their work in the grounds, "believing with all simplicity in the promise to two or three, . . . knelt down by the next brushwood and begged we would be guided to do right." Stach and his cousin Christian, "with nothing but the clothing on our backs," were the first to start, having received as their guiding principle the command "in all things to follow the spirit of Christ." Said a high official, Count Pless, to them at Copenhagen, "How do you propose to procure food in Greenland?" "By the labour of our hands and God's blessing. We will build us a house and cultivate the land." "But," objected the Count, "there is no wood to build with." "Then we will dig in the earth and lodge there." The answers led to a gift from the Count, and the persistent faith of the men ended in their sailing to Greenland in April 1733.

Lo! through ice and snow we press,
One poor soul for Christ to gain.
Glad we bear want or distress
To set forth the Lamb once slain.

Thus were the Moravians, when they were but a feeble

folk, led to be the pioneers among the churches of the Reformation in undertaking missions to the heathen, and no church has come nearer to the missionary spirit and methods of the first century. Very suggestive is their Episcopal seal, "Our Lamb has won; let us follow Him." As we trace,—in outline it must be,—the story of the various early efforts made by the Brethren, we shall find in them the impress of the life and ideas of the good Count Zinzendorf, who for twenty-three years (from 1737 till his death in 1760) was the bishop or superintendent of the church. Years before the missions were started he had sung that "Herrnhut or stands or falls," according as—

Seal of Moravian Church.

> We ever ready prove
> To be scattered far and wide,
> A salt to fertilise the earth.

No wonder that the Moravian outlook was wide as the habitations of men, seeing that it was guided by a man who could say, "The whole earth is the Lord's; men's souls are His; I am debtor to all," or again, "Henceforth that place is my home where I can have the greatest opportunity of labouring for my Saviour." Zinzendorf's methods have been criticised; he has been called excitable, eccentric, and wrong-headed; perhaps he was one-sided in his theological opinions; but there he stands out one of the most notable figures in the history of missions, one who by his labours and his sufferings and the power of his noble example deserves a high place in the story of the missionary expansion of the Church. As statesman and ecclesiastical administrator, as poet and preacher, he showed himself to be no common man.

Caribbean Sea and Guiana

Dober and Nitschman sailed to the Virgin Islands, part of the north-eastern barrier to the Caribbean Sea. What a terrible tale that sea could tell of the infamous doings of the representatives of the nations of Europe!—the aborigines, from whom it took its name, expelled or exterminated with barbaric cruelty by the Spaniards; millions of negroes from ruined African villages kidnapped to take their places and fill the pockets of Continental and British slave-owners. To those neglected, down-trodden slaves the two Brethren went in 1732—long before the Anti-Slavery agitation of Granville Sharpe and Clarkson and Wilberforce, for whom indeed they were preparing the way. They carried with them a letter of introduction to a slave woman, Anthony's sister, in whom and her husband and their fellow-slaves they found a ready audience and their first converts—the poor people clapping their hands with joy that such good news could be for them. Other missionaries followed, and when Zinzendorf visited St. Thomas in 1739 he found that the movement among the slaves had awakened the intense opposition of the authorities, and that the missionaries had already been for three months in prison under false accusations. The next day he secured their release, and the work went on, although it often meant bonds and stripes for the negroes. At length the slave-holders began to see that a Christian slave fetched a higher price than one untaught. In the neighbouring Danish islands of Santa Cruz and St. John there was a like experience of light and shade. Within fifteen years, fifty missionaries found their graves on two of the islands, and Zinzendorf thus commemorated ten of them who died at Santa Cruz:—

> Ten here are laid, like a forsaken thing:
> Nay, from this seed the negro race shall spring.

In 1754 the Moravians began to evangelise the negroes of the British West Indian Islands, the pioneer missionaries to Tobago being the parents of James Montgomery, the poet. At the centenary of the Mission to Jamaica the Moravians had over 26,000 baptized Christians among its inhabitants.[1]

To Guiana, on the South American coast, south of the Caribbean Sea, the Brethren were early called, to labour among the scattered Arawack and other Indian tribes and the negroes, free and enslaved. In 1735 Lewis Christopher Daehne, with a companion, left for Berbice. It is of those missionaries Dr. Brown testifies, "No wilderness appeared to them too frightful, no road too dreary, no Indian hut too remote, if they might hope to find a soul ready to receive the Gospel." Various calamities, such as famine, plague, and a rising of negroes, put an end to this mission. A similar fate befell the stations of Sharon and Hope, in Surinam (Dutch Guiana). The Government invited the Brethren to begin a mission among the Free or Bush negroes, runaway slaves collected in the interior, who were a constant source of danger to the colony. Brethren, settled at Paranamaribo, supported the missionaries in the interior by their industry, and began among the negroes a work which is still flourishing.

Up to the year 1800 no less than 159 brethren and sisters were employed in the Guiana missions. Of these 75 died in the country, many of them immediately on their arrival. The total baptisms up to 1801 were 1645 (Indians 855, free negroes 59, negroes and mulattos 731).

Arctic Regions

Christian David and the cousins Stach were welcomed to the west coast of Greenland by Egede, and the

[1] For an account of subsequent efforts in the West Indies and Guiana see Chapter XII.

Brethren soon experienced the same difficulties as that pioneer. The language was difficult; the carnal notions of their hearers made their task still more difficult; the habits of the Eskimo were filthy; famine and plague decimated the inhabitants; the missionaries themselves, who had to live largely by the labours of their own hands, were at one time reduced to eating raw sea-weed; for two years no word from the mother church reached New Herrnhut, and for five years no fruit of their work appeared. Notwithstanding these adverse circumstances, when the advice was given them to abandon the field they replied, "God's ways are not man's ways; He that called us hither can still accomplish His aim by us."

Most interesting was the first evidence of success. John Beck is copying out a translation of the story of Christ's sufferings and death, and a band of natives from the south ask him what is in the book. On the subject being explained, one of them eagerly asks, "How was that? Tell me that once more, for I too would be saved." The old, old story of Jesus and His love broke the heart of the savage, and Kajarnak afterwards became a devoted Christian and a preacher of the Gospel. When dying three years later he comforted his friends with the thought, "You know that I am the first of you that was converted by our Saviour, and now it is His will that I should be the first to go to Him." There was now an awakening among many of the Greenlanders, and the missionaries discovered that it was more profitable to begin by treating of the person and work of Christ than to dwell primarily upon the existence of God, the creation, and the fall of man. Their success was, no doubt, tempered by many disappointments and much opposition from the Angekoks or sorcerers. By 1750 they had under their influence at New Herrnhut 300 Greenlanders, whom they taught to work as well as to pray. The village became a model

one; pagan and cruel customs were abandoned; sheep and various new products were introduced. Fresh settlements were begun, and by 1801 the last Greenlander in the Moravian field was baptized, although since then bands of heathen have come round from the eastern side. Well might Cowper sing of those missionaries:—

> Fired with a zeal peculiar, they defy
> The rage and vigour of a Polar sky,
> And plant successfully sweet Sharon's rose
> On icy plains and in eternal snows.

The same irony that named Greenland is seen in the word Labrador, or "cultivable," which the Portuguese assigned to the opposite and colder though more southern shore of the North American continent. "Twin sister of Greenland" it is, and there too live the circumpolar Eskimos, one of the so-called "refuse races."

The English Hudson Bay Company had obtained a grant of the land as far back as 1669, but had confined itself strictly to trade. It was a Dutch Moravian pilot, John Christian Ehrhardt, who first sought to teach the Eskimo of Christ, having, as he wrote, "an amazing affection for those northern countries, for Indians and other barbarians," with whom he had been brought into contact in Greenland. The first party landed in 1752, but Ehrhardt was murdered, and the four missionaries had to abandon the attempt. The story of Ehrhardt's martyrdom called forth the chivalry of a Danish carpenter, Jens Haven, who first visited Labrador in 1764, and the following year went to England to beg successfully for a grant of land from Government. The first station was founded at Nain in 1771. No one was baptized till 1776. Since then there has been considerable success. Schools have been established, various books have been compiled, and the New Testament and part of the Old Testament provided by the

British and Foreign Bible Society. In Labrador the Eskimos are now, nominally at least, a Christian people, and the vast change effected has been more than once shown in a practical way by the tender care with which they have treated shipwrecked crews—a striking contrast to former times.

The Mission Ship *Harmony*.

To keep up communication with those isolated workers, the Mission ship has made its annual trip with unfailing regularity and perfect safety for 127 years. It was to one of the predecessors of the present vessel that Montgomery referred in the lines :—

> Along her single track she braves
> Gulfs, whirlwinds, icebergs, winds, and waves,
> To waft glad tidings to the shore
> Of longing Labrador.

North American Indians

Where the Eskimos ended on the American continent the allied race of the red man began. We have noticed the efforts made for the New England Indians in the seventeenth century by Eliot and the Mayhews, and the work of the Propagation Society in New York at the beginning of the eighteenth century. Nothing daunted by the comparative want of success of those efforts, Zinzendorf and the Moravians threw themselves with characteristic zeal into the evangelisation of the wandering aborigines. The English Trustees offered them a tract of land in Georgia, and missionaries

went with a band of colonists in 1735. After labouring among the Creek Indians for three years, they withdrew to the Quaker colony of Pennsylvania, and there they founded in 1741 the station of Bethlehem, still the Herrnhut of the American Moravians. Henry Rauch landed at New York in 1740 and followed two Moheecan chiefs to Shekomeko, near the confines of Connecticut. Those two "depraved savages" were converted, and one of them, Tschoop, became a noted preacher of the Gospel. When Zinzendorf visited Shekomeko in 1742 the first Christian Indian congregation was formed with 39 baptized natives. This colony was broken up by the New York Assembly, which ordered the Moravians to desist from teaching the Indians and to depart from the Province.

ZEISBERGER.

One of the most noted of those early missionaries was David Zeisberger, the apostle of the Delawares, who from 1745, when he was imprisoned for two months on the suspicion of being a French spy, till his death in 1808, endured perils and privations and difficulties such as few missionaries of the Cross have ever had to bear. He identified himself so closely with the Iroquois or Six Nations as to be enrolled in one of their clans, and by his great literary labours did more than any other man of his century for the languages of the Iroquois and Delawares. Many a time was he compelled to lead on his poor, persecuted Indian flock, driven forward by the hatred of heathen Indians or the rapacity of white settlers. The Christian Indians, almost always neutral in the disputes, fared badly in the fierce struggle for the possession of the

land. The settlement at Gnadenhuetten, Pennsylvania, was specially afflicted. In November 1755 the savage tribes, who were in league with the French, burned the station and butchered ten of the twelve persons belonging to the missionaries' households. But more terrible even than that was the massacre in March 1782, just after the close of the War of Independence. A band of American citizens of the Pennsylvania Mounted Volunteer Militia, with a duplicity not surpassed by the Massacre of Glencoe, and with a brutality equalling that of the infamous Nana Sahib at Cawnpore, fell upon the unsuspecting native Christians, butchered ninety-six of them in cold blood, including twenty-seven women and thirty-four children, and set fire to what they gloried in describing as the "slaughter houses." [1] Even those "white" murderers acknowledged their victims to be good Indians, "for they sang and prayed to their last breath." Still the heroic Moravians clung to the poor remnant of Christian Delawares, and, after years of painful wanderings, found for them a resting-place at Fairfield, in Canada, in 1792. Even this station was plundered by the Americans in the war of 1813, but it and other stations are still continued for the poor red man.

From 1740 to 1787 nineteen stations in all were founded, and by 1792 twelve hundred Indians were baptized. This work, like all efforts for the Indians, suffered from the peculiar and painful circumstances of the tribes, but without doubt the devoted workers exerted a great influence for good.

South Africa

When Ziegenbalg and Plütschau called at the Cape of Good Hope on the way to India in 1706 they were distressed to find that the Dutch, whose colony it had been

[1] See note *a*, p. xvi.

since 1652, refused to allow their slaves to be baptized, and the published account of this moved two Amsterdam gentlemen to seek the help of the Moravians on their behalf. Seven days after the arrival of the letter at Herrnhut, the appeal was answered in person by George Schmidt, the pioneer missionary of the Reformed Church in South Africa, bearing then, as he did to his dying day, the marks of six years' imprisonment for conscience' sake in Bohemia. On 9th July 1737 he arrived at Cape Town amid the scorn and derision of the Dutch, to whom the Koi Koin, or Hottentots, were useful, as were their beasts of burden.

Schmidt teaching Agriculture to the Hottentots.

"Hottentots and dogs forbidden to enter" was the notice over one church door of these Boers, albeit so orthodox and careful of religious forms. Yet from among that outcast race who, with the Bushmen, occupy the lowest place in the civilisation of Africa — the slaves of the Dutch and the despised and oppressed of the negroes and Bantus — some were elected into the kingdom of God. The first, Willem, baptized in a wayside stream in 1742, was not only the first Hottentot, but also the first African, convert of the Reformed Church. By 1744 there was a congregation of eighty-seven at the station on the Zondereinde (a tributary of the Brede), eighty miles east of Cape Town. The Dutch became alarmed and prohibited the baptism of natives, and as the presence of George Schmidt was unwelcome and a menace to their imagined interests, they forbade him the colony.

The mission was not renewed till 1792 at "Bavian's

Kloof." The three Brethren who went, unexpectedly found it to be the very spot occupied by Schmidt. His great pear tree was still standing, and, yet more interesting, one of his converts, an old blind woman, Magdalene, came forward with a Dutch New Testament she had got from him and had carefully preserved. Immediate success followed the work of the missionaries, and five years afterwards there were eighty-four baptized Christians, with a large number under instruction. Again the Boers opposed, even to the length of contriving a plot for the murder of the missionaries, but it was discovered by the British, who held the Cape from 1795 to 1803, prior to their definite possession in 1815. The work prospered. The name "Bavian's Kloof" was changed to Genadendal, "Vale of Grace," and by the time of its Jubilee in 1842, almost 4000 had been baptized. Efforts were also made to reach the Bushmen, that wandering pigmy race inferior to the Hottentot, and at the very foot of the human scale. They were treated as beasts of prey by the Dutch, who from 1754 had yearly commandos (or armed raids of Boers under orders from a Provincial Magistrate) to hunt them in order to get women and children for service. In 1774 the Colonial Government even ordered the whole race not already in servitude to be seized or extirpated. Yet from among those people, too, converts were received at Genadendal. Nor did the Moravians neglect the Kafirs (a name meaning "unbeliever," applied by the Mohammedans to the Bantu races). For them Enon and other stations have been established in the east of Cape Colony.

The work begun in such trying circumstances among people thought to be irreclaimable has been continued throughout this century, and to-day the Moravians are represented in South Africa by missionaries at 20 stations and 11 out-stations, with 13,002 people under their pastoral care.

Many other missions, afterwards abandoned, did the Moravians attempt in the eighteenth century. Such were those to the Parsis of Persia, to Ceylon, the East Indies, Tranquebar, and the Nicobar Islands, to the Calmuc Tartars, to China, Egypt, Algiers, and the Guinea Coast. The story of the nineteenth century is a record of similar devotion to peoples and places deemed by many to be impracticable—for example, to the degraded aborigines of Australia and the abodes of snow on the Tibetan frontier; and nothing could be more eloquent of the spirit which still animates them than their latest enterprise, the Leper Home beyond the Jaffa gate of Jerusalem.

We have done nothing more than hint at the heroic labours of the early Moravian apostles, the pioneers of more than 2000 whom that little village of Herrnhut sent out during 165 years. Scholars and men great in the world's estimation have not been wanting in their ranks, but the great majority of them have been very humble men and women, often supporting themselves by the labour of their own hands. No nobler and truer soldiers of the Cross, however, have gone forth to the battle of the Lord, and very few of them have proved failures in their Christian life. Their humble position has on occasion been a subject of ridicule. For example, a trader tried to persuade one of Rauch's Indian converts who had been saved from drunkenness that the Brethren were not privileged teachers. "It may be so," was the unanswerable reply, "but I know what they have told me and what God has wrought within me. Look at my poor countrymen there lying drunk before your door! Why do you not send privileged teachers to convert them?" In the midst of persecution and slander their motto has been "Remain silent and wait upon God," an attitude, no doubt, strengthened by that petition from their Litany, "From the unhappy desire of becoming great, preserve us, gracious

Lord and God." A distinguished writer on missions, who does not usually spare criticism, has said, "If I wished to praise a missionary I should say that he is worthy of being a Moravian."

It has sometimes been objected that the Moravians go to the wrong places, where they have to endure unnecessary hardships, and to the wrong races, to peoples who are degraded or fast dying out. But while this criticism does not apply to all their fields of labour, these are exactly the considerations which weigh with them in going out into the world's highways and hedges. "If we have been cast out and rendered homeless, it must be the Divine will that we shall become the ambassadors of the Master, who had not where to lay His head." They believe that the most abject and most remote "are within the line of that covenant which embraces the ends of the earth." They have been called the leaders of the forlorn hope of evangelisation. While not minimising the importance of evangelising the higher and more aggressive races, they think they have a special genius for reaching those neglected peoples, and the fact that a race seems to be dying out is to them precisely the argument for urgency. They look not so much at the race as the individual soul. The consumptive member of the family, wasting away on his sick-bed, receives the most tender care, and the Moravians would apply this principle to the whole human family. They have proved incontestably that no people are so sunken in the scale of humanity that they cannot be reached by the Gospel of Christ. We do not admit that they have been wrong, but even though they had been, surely theirs has been a "magnificent blunder," one infinitely more significant in the missionary world than the brilliant charge of the Light Brigade in another sphere. Generation after generation of them go out to the great fight, nothing daunted by the hardships and death of their

predecessors, and it is perhaps a unique experience in the history of missions to find members of the same family through six successive generations evangelising among the red men of North and South America.

The Moravian Church survived the deadening rationalism of the eighteenth century largely, we believe, because of its missionary spirit, and its example did much to encourage the present missionary activity of the Churches. Nor is it even now unworthy of emulation by the rest of Christendom. As one of themselves has said, they "early realised that the business of a Christian's life is not to become one of a select coterie, a clique banded together to luxuriate selfishly in the enjoyment of personal religion, but that the express commands of the Lord and the needs of the times demand the most strenuous efforts for the evangelisation of the world and the furtherance of Christ's kingdom." To-day the membership of these churches is, in the three provinces of Germany, England, and America, 36,950 in 156 congregations, and that of the Mission churches nearly three times as large. One in every sixty of their communicants is a missionary to the heathen, and the whole Church may be said to be missionary. "The Unity of the Brethren and missions are inseparably connected. There is never a church of the Brethren without a mission to the heathen, nor a mission of the Brethren which is not the affair of the church as such." The place which missions have in the heart of that Church is seen in the beautiful prayer for their Sunday morning service:—

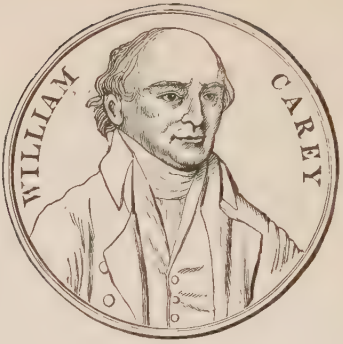
Thou Light and Desire of all nations,
Watch over Thy messengers both by land and sea;
Prosper the endeavours of all Thy servants to spread Thy Gospel among heathen nations;
Accompany the word of their testimony concerning Thy atonement, with demonstration of the Spirit and of power;
Bless our congregations gathered from among the heathen;
Keep them as the apple of Thine eye;

Have mercy on Thy ancient Covenant people, the Jews ;
Deliver them from their blindness ;
And bring all nations to the saving knowledge of Thee ;

Let the seed of Israel praise the Lord :
Yea, let all the nations praise Him ;

Give to Thy people open doors to preach the Gospel, and set them to Thy praise on earth. Amen.

New Herrnhut in Greenland.
From Crantz's *History of Greenland* (1820).



CHAPTER VI

ON THE THRESHOLD OF THE NINETEENTH CENTURY

The Great Missionary Uprising

THE present century of world-wide missions was definitely inaugurated in 1792, when the Baptist Missionary Association was formed at Kettering. Hitherto missionary efforts had been comparatively few. We have, indeed, had cause to admire the small Moravian Church reaching and maintaining a high level of missionary enthusiasm and self-sacrifice; we have noticed the earlier endeavours of the Dutch, which had, however, been largely ruined by worldly methods and formal conversions, and had already proved to be failures; we have followed the devoted band who under English, Scottish, and American auspices sought the salvation of the red and the black men of the New World, but the fruits of whose labours were sadly marred by the war complications of the latter half of the eighteenth century; we have seen the Danes and the Germans, assisted by the Societies for Promoting Christian Knowledge and for Propagating the Gospel,

attacking the "colossal and compact social system of Hinduism." Individuals there were here and there upon whose hearts the cause of the heathen lay heavy. Chief among them was Dr. Coke, according to Southey the Xavier of Methodism, who as early as 1769 had helped to send an unsuccessful industrial band, consisting of a surgeon and a party of mechanics, to the Foulahs of West Africa, and who, on his second visit to America in 1786, was driven by stress of weather to Antigua in the West Indies. A work among the slaves of that island, begun by Nathaniel Gilbert, the Speaker of the Assembly, and continued by two negresses, and later by a shipwright, John Baxter, was greatly extended through the indefatigable exertions of Coke; and on Wesley's death in 1791 there were, writes Southey, about 6000 persons enrolled in the Connection, of whom two-thirds were negroes.

Dr. Coke.

Yet those combined efforts, scattered and loosely organised, were out of all proportion to the great unevangelised "regions beyond." China, Japan, and Central Asia were closed; the work in India was confined to the south coast, with the single exception of that of Kiernander at Calcutta; Africa was still enveloped in darkness; the isles of the Pacific were just being discovered. Four Societies represented the combined efforts of the Reformed Church in 1792. They had barely 190 labourers (137 of them being Moravians and many of the others rather colonial ministers than missionaries to non-Christians); and among the missionaries there does not seem to have been a single representative of the British Churches who was sent *exclusively* to evangelise among the millions outside of Christendom.

With the bright example of the Moravians before them it is strange that the other Churches were so slow to move. The cause, however, is not hard to discover. The missionary spirit can only exist in an atmosphere of faith, and that was certainly wanting during the greater part of the eighteenth century. The life of the British Churches had sunk to a low level, and indifference and infidelity were rampant. Rationalism abounded in the Continental Churches. Under the influence of such men as Hume and Gibbon, Voltaire and Paine, the question was not one of expansion into heathen countries so much as the existence of Christianity in Europe itself.

WHITFIELD.
From Tyerman's *Life* (Hodder and Stoughton).

Simultaneously with this anti-missionary influence, there had been going on since the earlier half of the century a movement which was to contribute towards a marvellous change. As in the case of the Reformation movement and of the missionary activity following the Pietist revival, it had its starting-point in a quickening of spiritual life, and led, under Whitfield and the Wesleys, to "one of the most magnificent revivals of the Christian Church." The continuity with the Pietist movement can be traced directly through the Moravians, contact with whom in America and at Herrnhut proved momentous to John Wesley and Methodism. Whitfield had preached on the braes of Cambuslang in 1742, and in 1744 certain ministers who had been influenced during the revival entered into a "Concert to promote abundant application to a duty that is perpetually binding—prayer that our

God's kingdom may come, joined with praise," to be engaged in by all every Saturday evening and Sunday morning, and with special prominence on the first Friday of every quarter. The Concert had far-reaching missionary consequences. A memorial was sent from Scotland to Boston to gain the co-operation of American Christians, and Jonathan Edwards was stirred by it to write in 1747 his "Humble attempt to promote an explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom in the earth." This treatise in its turn did much to give a missionary direction to the thoughts of the evangelical leaders of the Churches of Britain, where the formalism and deadness were giving way before that new spirit of aggressive activity prophetic of greater things.

In every department of life, indeed, there was towards the close of the eighteenth century a general movement of mind betokening that the "fulness of time" had come for a new era. Political unrest manifested itself in many lands. The American colonists, under George Washington, asserted their independence and founded the great English-speaking United States, and the down-trodden French had their terrible revenge in the bloody Revolution. That "unwearied, unostentatious, and inglorious crusade against slavery" which was being carried on by those who were also leaders in the missionary crusade resulted in what Mr. Lecky terms one of the "three or four perfectly virtuous acts recorded in the history of nations." The foundations of the great industries were being laid by the invention of the spinning jenny and cotton gin, and the steam engine was the forerunner of a world-wide commerce, for which new markets were being opened by explorers and at the same time new doors for the Gospel. The imagination of the British people was touched by the South Sea discoveries of Captain Cook who was killed in 1779

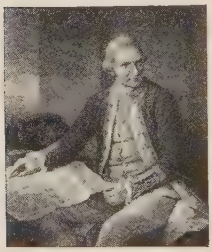
by the Kanaka of the Sandwich Islands, and the story of whose voyages and contact with hordes of savages proved a chief element in developing a missionary conscience. In India, too, events were occurring to produce a like effect. The battle of Plassey (1757) changed the East India Company from a trading association into a great political power. This had a twofold influence. On the one hand it awakened an ever-deepening feeling of responsibility for the natives on the part of Britain, as shown by the keen criticism directed by Wilberforce and others to the terms of the Company's charter when it fell to be renewed by Parliament in 1793. On the other hand the Company, which had been more or less indifferent to missions in its trading days, became decidedly hostile under the groundless fear of political complications arising from religious teaching. The debates on the renewal of the charter of 1793 are interesting, according to Professor Seeley, "for the picture they present of the phase of Anglo-Indian life when it was brahminised, when the attempt was made to keep India as a kind of inviolate paradise, into which no European, and especially no missionary, should be suffered to penetrate." But both before this and during the next twenty years many counter-forces were at work. In India a band of civilians and pious chaplains prepared the way and suggested the means to those at home. Charles Grant, the Inverness man who later became Chairman of the London Board of Directors, had, with his brother-civilian

CHARLES GRANT.
Portrait by Sir Henry Raeburn, —in the Castle at Inverness.
From Dr. George Smith's *Twelve Indian Statesmen* (John Murray).

George Udny and the Rev. David Brown, sent to Wilberforce and to the Rev. Charles Simeon of Cambridge a plan for a Bengal mission, with eight missionaries, two of whom Grant himself was to support. The plan bore fruit later in the foundation of the Church Missionary Society. But it was William Carey who best focussed the aspirations of many earnest hearts and embodied the spirit of the time.

Of humble birth was this epoch-making man. Born at Paulerspury, Northamptonshire, in 1761, he was apprenticed to a shoemaker in the neighbouring Hackleton in his seventeenth year, and eventually succeeded to the business. Nor was he ever ashamed of his origin. "Was not Dr. Carey once a shoemaker?" asked a General at Lord Hastings' table. "No, sir, only a cobbler," said Dr. Carey, who overheard the question. The lad, whose own opinion of his merits was afterwards expressed by the words, "*I can plod*," already gave evidence of his hunger for books and power of observing nature. Passing through a deep spiritual experience, he was much helped by the ministrations of Thomas Scott, the commentator, and by 1785 he had such preaching gifts as to be sent forth by the Olney Church as a regular preacher. He attended the Association of Baptist Ministers of Northamptonshire, which had in 1784 organised a monthly hour of prayer for the outpouring of the Holy Spirit and "the spread of the Gospel to the most distant parts of the habitable globe." At a meeting of the Association about 1786 Carey had proposed as the subject of discussion "Is not the command given to the Apostles to teach all nations obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?"—to which Mr. John Ryland, senr., impulsively replied that "Certainly nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the

commission of Christ as at the first," and he pronounced Carey "a most miserable enthusiast" for asking such a question. Carey became pastor of the little congregation at Moulton in 1787, with a stipend of £15 a year, and had to eke out his living by teaching a school and cobbling. Yet it was in the midst of such distracting cares that his engrossing thoughts for the world's salvation took definite shape. Here Andrew Fuller found on his shop wall a large home-made map of the world, the outline filled in with statistics of population and religion and other information. Here was written that work, remarkable for its time, *An Inquiry into the obligations of Christians to use means for the conversion of the heathen. In which the religious state of the different nations of the world, the success of former undertakings, are considered by William Carey.* The inquiry closed with the practical appeal to all for united prayer and a donation of a penny a week. Three main influences are given to account for Carey's mission thoughts. Edwards's *Humble Attempt* emphasised the duty; a pamphlet by Andrew Fuller, *The Gospel worthy of all Acceptation*, led him to argue, as against the spurious Calvinistic teaching of the time, that if it be the duty of all to believe, it follows that Christians have a duty to make the Gospel known. Captain Cook's *Voyages round the World* showed the open door, and created in his mind the desire to go to Otaheite.



Captain Cook.
From Knight's *Portraits.*

Carey was transferred to Leicester Church in 1789, and it is said that never during his pastorate there was he known to pray without pleading for the abolition of the slave trade and the conversion of the heathen. True mission work without prayer is impossible. Every mis-

sionary society has been prayed into existence, and the often-repeated experience that he who prays is also called to go was exemplified in Carey's case. In spite of much opposition, even from his friends, Carey's enthusiastic and powerful pleadings, backed by Fuller's sympathy, prevailed. He was one of the preachers when the Northamptonshire Association met at Nottingham in 1792, and preached his famous sermon from Isaiah liv. 2, 3, under the two main heads (now a classical aphorism) :—

Expect / Attempt great things from / for God.

The sermon resulted in a resolution to consider a plan for a Foreign Mission Association at their next meeting at Kettering, where, accordingly, on 2nd October, in Widow Wallis's back parlour, was formed the Baptist Missionary Association by twelve ministers, who there and then subscribed the sum of £13 : 2 : 6, according to an article in their constitution which read, "As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose and to recommend it to others."

House at Kettering.

The field for which Carey volunteered was the South Seas, but his destination was changed through John Thomas, an intensely earnest but unstable man, who had himself attempted to preach to the Hindus during his voyages to India while a ship's surgeon in the East India Company's service, and who had significantly advertised

in a Calcutta paper "for a Christian who would assist in promoting a knowledge of Jesus Christ in and around Bengal." The attention of the Association was drawn to Thomas's work by Carey, and it was resolved to appoint him and to find a companion. At one of the Committee meetings Fuller, the secretary, had said, after reading Thomas's account of the country, "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" Carey, turning to Sutcliff, Fuller, and Ryland, replied, "I will venture to go down, but remember that you must hold the ropes." Carey's congregation at Leicester were unwilling to lose him, but, as was remarked by a member, "We have been praying for the spread of Christ's kingdom amongst the heathen, and now God requires us to make the first sacrifice to accomplish it." And so the "consecrated cobbler" (as Sydney Smith once sneeringly called him), with his unwilling wife, children, and John Thomas, sailed for Calcutta in the Danish Indiaman, the *Kron Princess Maria*, on 13th June 1793, having been previously turned out of a British East Indiaman, after the passage-money had been paid, on the ground of their being "unlicensed persons"!

CAREY, FULLER, SUTCLIFF, RYLAND, AND PEARCE.

The example and writings of Carey led to still more extensive missionary activity and to the formation of other Associations. The reading of No. 1 of the Periodical Accounts of the Baptist Mission influenced Dr. Ryland of Bristol and others to form an Association for the churches which practised infant baptism. A missionary appeal by

Dr. Bogue of Gosport in the newly-established *Evangelical Magazine* found an immediate and widespread response in England and Scotland. In the same magazine appeared an offer of £500 a year by the chaplain of the celebrated Countess of Huntingdon, Dr. Haweis, who, fascinated by Cook's voyages, would himself have sent two missionaries from the Countess's College in Wales to the South Seas in 1787, had not difficulties arisen as to their ordination. The result was a meeting for counsel of eight ministers of various denominations, and this led to the formation, on 21st September 1795, of "The Missionary Association," afterwards called "The London Missionary Association."[1]

Dr. Haweis.

L.M.S. Centenary Medal.

A fundamental principle was "not to send Presbyterianism, Independency, or Episcopacy, or any other form of church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God to the heathen." At the enthusiastic series of preliminary meetings there was such "a visible union of ministers and Christians of all denominations who for the first time, forgetting their party prejudices and partialities, assembled in the same place," that one over-sanguine preacher declared that

[1] Now practically the Mission of the Congregational Churches.

they were attending "the funeral of bigotry." Captain Cook's influence decided in favour of the South Seas as the first sphere, and Captain James Wilson, a man converted after an almost unparalleled career of adventure as a seaman, a soldier at Bunker's Hill, and a chained captive of Hyder Ali in India, came forward with an offer of gratuitous service. He was appointed captain of the little mission ship *Duff*, and on 10th August 1796, with thirty missionaries (four ordained ministers, twenty-five artisans, and a surgeon) and a pattern crew of twenty, he hoisted the mission flag, "three white doves with olive branches on a purple field," and set sail for Tahiti, the crew singing the hymn,

> Jesus, at Thy command,
> We launch into the deep.

The missionary wave also spread in Scotland, where the same catholicity of feeling prevailed, and an additional argument was found in the need of the Moravians, now hampered by the political troubles on the Continent. Dr. Erskine of Greyfriars presided in February 1796 at the meeting to found the Edinburgh (later the Scottish) Missionary Society, whose first secretary was the Rev. Greville Ewing, assistant to Dr. Innes of Lady Glenorchy's Chapel. Ministers of the Secession Church were equally interested, as they were also in the Glasgow Society, founded almost simultaneously by Dr. Burns of the Barony, Mr. Pirie, Dr. Kidston, and others. In the same year Robert Haldane, afterwards distinguished with his brother James in Home Mission work, moved by the Periodical Accounts, sold his estate of Airthrey to endow a mission at the headquarters of Hinduism in Benares, with Dr. Bogue, Dr. Innes, and Greville Ewing, and himself as missionaries. The project was only frustrated by the refusal of sanction by the East India Company, and it was during

its discussion by the Directors that one of them is reported to have said he would "rather have a band of devils in India than a band of missionaries"! Two Synods of the Church of Scotland petitioned that year's Assembly on behalf of Foreign Missions, and the memorials gave rise to that famous debate in which Mr. Hamilton of Gladsmuir (seconded by Dr. Carlyle of Inveresk) moved the opposition. Hamilton argued that "to spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous" in so far as "philosophy and learning must, in the nature of things, take the precedence"; and that "while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." The proposal for a collection for Foreign Missions he declared "would no doubt be a legal subject of penal prosecution"! The speech brought out the notable reply of Dr. Erskine, prefaced by the exclamation, "Moderator, rax me that Bible." The attempt to make the Church missionary was nevertheless defeated for the time being, as was also an effort in the Associate Synod, which objected to the "lowering of denominational testimony by promiscuous association in mission work." But the widespread interest among the laity was shown by generous gifts, including £94 from the remote parish of Urquhart, and £305 from five churches in the Presbytery of Tain. The two Societies led the van, and prepared the way for the Scottish Church missions. They had to serve a long and disastrous apprenticeship to mission work. In March 1797 the Glasgow Society sent to Sierra Leone two missionary catechists who proved unworthy. In

Dr. John Erskine.

the following October each of the Societies sent two men, with two from the London Society, to the Susoos of West Africa. Messrs. Ferguson and Graham, the Glasgow men, soon succumbed to fever. From Edinburgh went Peter Greig, a godly gardener from Donibristle in Fife, who was murdered by the Foulahs, and became the first martyr of the new missionary era; and Henry Brunton, who afterwards laboured under the Society among the Tartars of the Black Sea and Caspian region. Work begun in 1821 in Kaffraria became the basis of the present mission there of the Free and United Presbyterian Churches. The Rev. Donald Mitchell, a son of the Manse, and ex-lieutenant of the East India Company, began a mission at Bombay in 1822; and that work, coupled with an appeal from Dr. Bryce, the Church of Scotland's first Indian chaplain, led the Church, under the leadership of Dr. Inglis, to undertake her "India Mission" in 1825, and to send Dr. Duff to Calcutta in 1829.

CHARLES SIMEON.
From his *Biography*, by Principal Moule (Methuen and Co.).

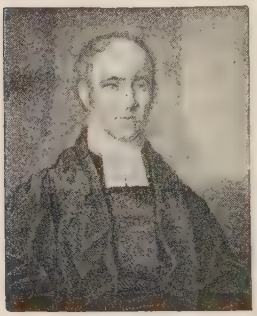
The greatest of all our Missionary Societies founded on 18th March 1799 under the name of the "Society for Missions to Africa and the East," and known since 1812 as "The Church Missionary Society," was nourished by that select band of men who represented the Evangelical revival in the Church of England — Simeon, Thomas Scott, John Newton, Charles Grant, Wilberforce, and others. As was the case in other Churches, the Society did not for many years enjoy the patronage of the official

organs or leaders. For three years one Englishman alone —the Senior Wrangler, Henry Martyn—responded to the appeal for workers, but he subsequently found it easier to gain entrance to India as one of the Company's chaplains. In 1804 the first mission was begun in West Africa with workers from Germany, which indeed supplied nearly half of the Society's first hundred missionaries.

We have already noticed the early efforts of the Wesleyan Dr. Coke. His long life, spent in the interest of missions, closed at sea in 1814, when he was leading forth a mission bound to Ceylon. In 1816 the Wesleyan Missionary Society was formed to carry on his labours. Intimately connected with the above Societies were the Religious Tract Society (1799), the British and Foreign Bible Society (1804), and the Edinburgh Bible Society (1809), which, with the Glasgow Bible Society (1812), formed the basis of the National Bible Society of Scotland —all of them the indispensable allies of the century's Home and Foreign Mission work.

America soon felt the impetus of the British Societies. In 1796 an undenominational Society was formed in New York, with monthly prayer meetings for an outpouring of the Holy Spirit and the salvation of all nations. But it was the influence of a band of College students which led to the first organised Society. While at Williams College in 1806 Samuel J. Mills proposed to three like-minded fellow-students, "under lee of a haystack, where they had taken refuge from a thunderstorm," that they should attempt to send the Gospel to the heathen; and two years after, he and others drew up in cypher—"public opinion being opposed to us"—the constitution of a Society "to effect in the person of its members a mission to the heathen." Later on, at the Andover Theological Seminary, the members were increased, among others, by Adoniram Judson, who had been profoundly moved on

reading the *Star in the East*, written by the great Indian chaplain, Claudius Buchanan, whose father was schoolmaster at Cambuslang when Whitfield preached on its braes. A petition from the young men and the Massachusetts General Association, asking if they might expect patronage in America, or must join a British Society, led in 1810 to the American Board of Commissioners for Foreign Missions,[1] and to the sailing for Calcutta under its auspices in February 1812 of Judson, Rice, Newell, Hall, and Nott. The British authorities refused them permission to remain, and the last three ultimately settled at Bombay. Of Judson and Rice, who had in the meantime become Baptists, the former became the great apostle of Burma, and the latter stirred up in America the interest which led to the American Baptist Missionary Union (1814).



Rev. Claudius Buchanan, D.D.
From *Memoirs* by Pearson.

The Continent of Europe, too, felt the impulse. In Holland the Netherlands Missionary Society was formed in 1797, at first as an auxiliary to the London Mission, under the influence of the remarkable Vanderkemp (see p. 179). In 1815 the Basel Mission School was instituted for the training of missionaries, and in 1822 the first direct agent of the Basel Mission was sent to Southern Russia. The Berlin Society (1824) resulted from an appeal by ten noted men, including Neander and Tholuck; but it had an earlier source in 1800 in the establishment of a mission school by Father Jänicke, "the faithful witness for the Gospel in a faithless age." From this school went out about eighty

[1] The A.B.C.F.M. originally embraced Congregationalists and Presbyterians, but in 1837 the Presbyterian Board of Missions was formed.

labourers to English and Dutch Societies. The Berlin Society's first field was in South Africa, where also went those of the Rhenish Missionary Society (1828). The Paris Evangelical Society was formed in 1822, the Danish Society in 1821, the Swedish Society in 1835, and the Norwegian Society in 1842.

The marvellous missionary uprising which heralded the present era has been given in outline. Its results to the non-Christian world in every land we are now to trace. What it has done for the life of the home Churches is beyond calculation. Even at the outset Fuller could write of the reflex action: "Our hearts are enlarged; and if no other good had arisen from the undertaking than the effect produced upon our own minds and the minds of Christians in our country, it were then equal to the expense."

ORDINATION OF FIRST FIVE MISSIONARIES OF THE AMERICAN BOARD IN 1812.
From *The Congregationalist.*

THE GODDESSES LAKSHMI, PARVATI, AND SARASWATI, THE WIVES OF THE HINDU GODS VISHNU, SIVA, AND BRAHMA RESPECTIVELY.
From Coleman's *Mythology of the Hindus*.

CHAPTER VII

THE HINDUS AND THEIR NEIGHBOURS

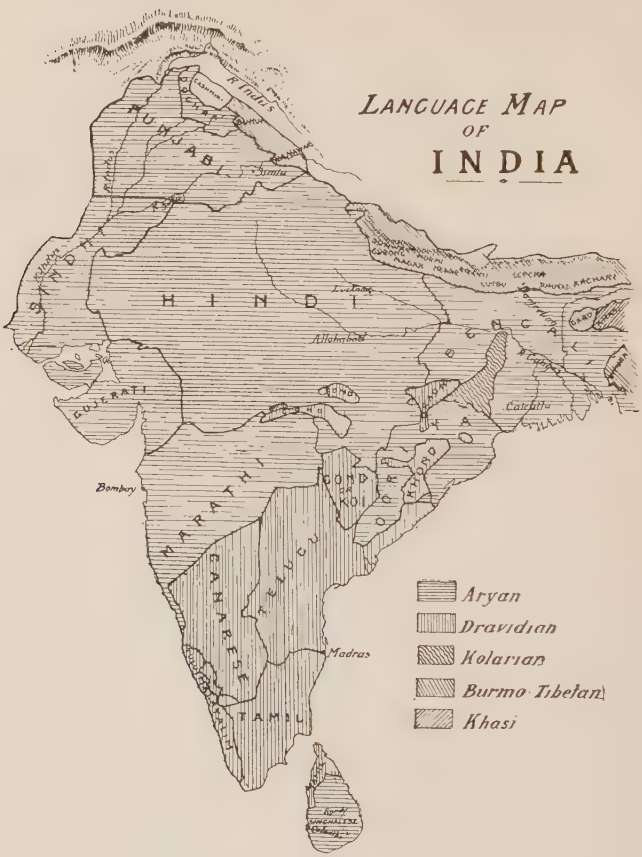
INDIA has been well termed "the Gibraltar of paganism." Its geographical position and historical connections, its teeming millions and variety of race and language, its hoary systems of religion and philosophy, as well as its worship of idols and of demons, combine to make it perhaps the greatest of the mission-fields; and the Christian Church has shown its appreciation of this by carrying on the attack there on a greater scale than in any other land.

India is a world in itself. While it represents but one-fifteenth of the earth's area, one out of every five of the human family is found among its 300,000,000 of inhabitants. It has ever been a "land of desire," and its history, in consequence, has been "a long march of successive dynasties, conqueror trampling upon conqueror, race over-running race." The historic sense was little cultivated in the East, and the story of India before the

invasion of Alexander the Great (327 B.C.) cannot be given with certainty, but before the advent of the Aryans three distinct immigrations can be traced, the Tibeto-Burman and the Kolarian from the north-east, and the Dravidian from the north-west. The Indo-Aryan people —that section of the Aryan race which migrated to the south-east on leaving the primitive home in Central Asia four or five thousand years ago — crossed the Himalayan passes into the Punjab, and acquiring the name of Hindus from their first settlements on the banks of the Indus, gradually dominated the country. Their earliest sacred book, the noble *Rig Veda*, a collection of prayers and hymns, probably composed soon after they settled in their new land, shows their religion to have been the worship of Nature, though some scholars find in it traces of an earlier monotheism.

Vedism presents a striking contrast to the popular Hinduism of to-day. It had a strange development in Brahmanism, with its priestly code, pantheistic philosophy, rigid law, and iron-bound caste. Brahmanism showed a wonderful power of absorption, alike of the Animism or spirit-worship of the aborigines, and of that Buddhism which for centuries threatened its existence, and largely through contact with which Brahmanism resulted in modern Hinduism. Hinduism, it has been said, "may be regarded as a reservoir into which have run all the various religious ideas which the mind of man is capable of elaborating," and it is therefore impossible to do justice to its excellences or to indicate its defects in a few sentences.[1] Its sacred books contain at once philosophic truths and puerile absurdities, moral precepts and shameless immoralities. The later books show a marked falling off, as Sir Monier Williams points out in contrasting the

[1] For a clear and succinct exposition of Hinduism see Principal Grant's *Religions of the World* (Revell).



The *Tibeto-Burmans* are not numerous in India proper, and chiefly consist of Himalayan tribes.

"The *Kolarian* languages are all without written character or literature, and spoken only by hill tribes. The principal are Santáli, spoken by about 1,000,000 of people in Western Bengal, and four languages spoken by about 1,000,000 Kols and other tribes in the Chota Nagpur district" (C.M.S. Atlas).

Some of the *Dravidians*, such as the Gonds, Khonds, and other hill peoples, remained distinct from the Aryan invaders, but those of

sacred books of the East with the Bible, in which the light of revelation is gradually unfolded, and which is marked by progressive development: "After a lifelong study of the religious books of the Hindus, I feel compelled to express publicly my opinion of them. They begin with much promise amid scintillations of truth and light, and occasional sublime thoughts from the source of all truth and light, but end in sad corruptions and lamentable impurities." Hinduism, asserts Sir A. Lyall, is less rational to-day than it was twenty-five centuries ago, and in the constant changes through which it has passed, "only to one or two things" (to quote from Dr. Murray Mitchell) "has it remained inflexibly true. It has steadily upheld the proudest pretensions of the Brahmans, and it has never relaxed the sternest restrictions of caste." Modern Hinduism is indeed more of a social league than a religious system. "Let all those votaries feed the Brahman at the birth, the marriage, and the death, in season and out of season, and let caste rules have due observance, and any creed under the sun may house itself in Hinduism."

While three-fourths of the people are classed as Hindus, there are many other religions represented in India.[1]

the plains were driven south, and gradually amalgamated with their conquerors, giving them their language, of which the four great tongues are Telegu (spoken by 19⅔ millions), Tamil (15 millions), Canarese (9¾ millions), and Malayalam (5¼ millions).

Of the *Aryan* languages, the most important are Hindi, including Hindustani or Urdu, the language of the Mohammedans—though some consider Hindustani the generic language, with Hindi and Urdu as specific dialects—(spoken by 85½ millions) Bengali (41 millions), Marathi (18⅔ millions), Punjabi (17¾ millions), Gujerati (10½ millions), Uriya (9 millions).

[1] *Religious Census of British India* (*including Burma*) *in 1891:*

Hindus	207,731,727
Mohammedans	57,321,164
Carry forward	265,052,891

Buddhism was born there, and was for a time dominant, but is now practically unknown in India proper. The mission work among the Buddhists of Burma will be noticed in the next chapter. The Jains, chiefly found in the Bombay Presidency, have many points in common with Buddhism, and have largely borrowed from it. They profess to be followers of the Jinas, vanquishers of vice and virtue, "men whom they believe to have attained Nirvana or emancipation from the power of transmigration," and they are distinguished by a scrupulous regard for the preservation of animal life. The Mohammedan conquest

Asoka's Pillar.[1] Delhi.

	Brought forward	265,052,891
Aboriginals		9,280,467
Buddhists (Burma)		7,131,361
Christians :—		
European	168,000	
Eurasian	79,842	
Native Christians	2,036,330	
		2,284,172
Sikhs		1,907,833
Jains		1,416,638
Parsees		89,904
Jews		17,194
Miscellaneous		42,971
Grand total		287,223,431

In the small French and Portuguese settlements there are in addition over 300,000 Christians.

[1] The Pillar was built by the "Buddhist Constantine," Asoka, in the third century B.C. The surrounding Saracénic arch belongs to the Mohammedan era. The British soldier represents the present regime.

has left a deep mark on Indian history, so that the Queen-Empress has in the descendants of the victorious invaders and those who, forced by the sword or otherwise, accepted their religion, many more Mohammedan subjects than the Sultan of Turkey. The faith of the noble and warlike Sikhs, which sprang in 1526 from Nanak's religious reform movement, by which he tried to unite Hindus and Mohammedans in one faith, still finds its religious centre in their sacred book, the *Granth*, which contains, writes Dr. Youngson of Sialkote, "the sayings of Nanak and his successors, as well as those of his predecessor, the Hindu Kabir," and which, in the Golden Temple at Amritsar and elsewhere, is "adored as if it were a living person, eating, sleeping, waking, working." The Parsis are a small but most influential community, a remnant of the once powerful Zoroastrianism or fire-worship of Persia, which Mohammedanism overcame. These faiths, with the devil-worship of the aborigines and other phases of religious thought, all live together within a well-defined and compact geographical area, but there is little cohesion and no unity. No doubt India has now for the first time in its history acquired a common political bond through British supremacy, but as yet it is a mass of antagonistic and irreconcilable elements. Professor Seeley, approaching the subject from the political standpoint in his *Expansion of England*, used suggestive and, we believe, prophetic words when he wrote :—

> Is it conceivable that we may some day find our Christianity a reconciling element between ourselves and these contending religions? We are to remember that, as Islam is the crudest form of Semitic religion, Brahminism on the other hand is an expression of Aryan thought. . . . Judaism and classical Paganism were in Europe at the beginning of our era what Mohammedanism and Brahminism are now in India. . . . In Europe a great fusion took place by means of the Christian Church, which fusion has throughout modern history been growing more and more complete.

Carey found in India other and older bodies of native Christians than the converts of the Danish-Halle Mission. In the south-west were the members of the "Syrian Church of Malabar," called also "Christians of St. Thomas," from the unfounded tradition that the Apostle of that name planted the church. Pantænus, the renowned Principal of the Christian College at Alexandria, is the first missionary to India of whom we have any historical traces, being sent (180-190), says Jerome, to "preach Christ among the Brahmans." Later, they came under the influence of the Nestorian Church of Persia, and when it was destroyed by the Mohammedan conquest, the isolated Church in India grew ignorant and impure. Vasco da Gama found those Christians enjoying much political influence, and the Portuguese, in extending their dominions from Goa along the west coast, tried to force them into ecclesiastical subjection to Rome. With the help of the Inquisition they succeeded for a time with the communities in the coast villages, and these, numbering perhaps 150,000, are still known as Syro-Roman Christians. Claudius Buchanan, who visited those who still adhered to the Syrian Church and looked to Antioch as their centre, persuaded them to translate the gospels into their Malayalam vernacular, and at his suggestion the Church Missionary Society sent missionaries in 1816 to encourage

THE OLDEST CHRISTIAN INSCRIPTION IN INDIA – SEVENTH CENTURY.

From Dr. George Smith's *The Conversion of India* (Revell).

the Church, and aid it to reform itself. This alliance, which lasted for twenty-one years, had good results, and there is now a considerable party of reform within a Church of 200,000 adherents.

The best traditions of Roman Catholic Missions cluster around the name of the great and devoted Jesuit, Francis Xavier, who landed at Goa in 1542, and of whom Bishop Cotton wrote to Dean Stanley: "While he deserves the title of the Apostle of India for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, and its results in India and Ceylon deplorable, and that the aspect of the native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed." To follow the history of Romish Missions in India is beyond our scope, and impossible in our space. Suffice it to say that the propaganda of the Church of Rome is being carried on with increasing vigour, and that while its native Christians are not increasing in the same proportion as those of the Reformed Churches, its total number of one and a quarter millions, largely the fruits of the Nestorian and early Jesuit efforts, is more than twice as large as theirs.

A most important element is the quarter million of Europeans and Eurasians (of mixed European and Asiatic blood of varying degree), who are to the natives representatives of the Christian religion, and whose influence is powerful for or against the evangelisation of the land.

The younger branch of the Aryan family going westward into Europe found Christ and prospered, and now to an ever-increasing degree it realises the privilege of heralding the good tidings among its elder brethren in India. At the beginning of this century it had not more than ten representatives; now they are to be found in almost every district. The missionary army of well-nigh 2000 men and women is truly international—from the

British Empire (including Canada and Australasia), America, Germany, Sweden, and Denmark. The place of honour in respect of numbers is held by our American kinsmen, whose disinterested zeal and liberality are worthy of all commendation. The army, too, is inter-denominational—Presbyterians, Episcopalians, Lutherans, Baptists, Methodists, Congregationalists, Friends, etc., all, with few exceptions, working in harmony, dividing the land between them, and meeting in provincial and general conferences for mutual help. The ecclesiastical differences which bulk largely at home are at least minimised in face of the great common task.

While it is a matter of profound gratitude that so many nations are represented, a very special responsibility rests upon Britain, for, as Major Herbert Edwardes said at the founding of the Mission at Peshawur, on the Afghan frontier, "We may rest assured that the East has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men." In treating, therefore, of the conversion of India, the direct work of the missionaries is not the only element to be considered. Full justice must also be done to the preparation for the Gospel by the Christian Government and its officers as well as to their co-operation. Mention has already been made of the action of the East India Company before and during the great missionary uprising, when the "politically brave" rulers were often "religiously timid,"—an attitude which did not completely change for many years. But it did not represent either the position of all the rulers or of the British public. Nathaniel Forsyth, the first agent of the London Missionary Society, had in 1798 to seek protection at the Dutch settlement of Chinsurah, twenty miles north of Calcutta, and the following year Carey's colleagues, Marshman and Ward, had to take shelter with the Danes at Serampore, between Chinsurah and Calcutta. The

activity of the "Serampore trio," as Carey, Marshman, and Ward were called, alarmed the Government and led it to take means to bolster up paganism, and to prohibit mission work within its territories. But this opposition roused many earnest men in Britain, and the last of the expulsions took place in 1813. In that year the new charter given by Parliament to the East India Company contained the famous "pious clauses" which enacted that :—

> It was the duty of this country to promote the introduction of useful knowledge and of religious and moral improvement in India, and that facilities be offered by law to persons desirous of going to and remaining in India to accomplish these benevolent designs.

A great increase of missionary effort followed, and the religious interests of the European Christians were put on a better basis through the appointment of Episcopal and Presbyterian chaplains to be supported by Government. Many things still remained "to purge Hindu society of some of its grosser elements," and each step the Government took, generally at the instigation of the missionaries, was met by violent opposition from the natives and also from the "orientalised" Europeans. The various forms of self-torture and of suicide at the festival of Juganath were abolished, as also such inhuman practices as the Meriah sacrifices, for which children were, in the name of religion, purposely nourished in order to be slaughtered. In 1829 Lord William Bentinck, acting upon a scholarly report by Carey, put an end to *suttee*, or the self-immolation of widows on their husbands' funeral pyres under pressure of public opinion. Carey, when present at a *suttee*, told the Brahmans it was a "shocking murder," but according to them it was a "great act of holiness." The Government ceased by degrees to support idolatry and to act as "churchwardens to Juganath," and one of the last incidents in the

struggle took place in 1837, when Sir Peregrine Maitland, Commander-in-Chief of the Madras Army, resigned rather than pay official honour to an idol.

Many civilians and missionaries perished in that terrible soldiers' mutiny of 1857, which had far-reaching consequences. It revealed the steadfastness and loyalty of the native Christians in the midst of persecution, even under threat of death. These were men like Wilayat Ali, the eminent native preacher at Delhi, who told the Mohammedan troops, "Yes, I am a Christian, and am prepared to live and die a Christian," and whose last words before his execution were, "O Jesus, receive my soul"; or like the Rev. Gopinath Nundy, one of Dr. Duff's Brahman converts, who, on being offered life and high rank, if he and his family would renounce Christ, said, "We prefer death to any inducement you can hold out," and whose equally noble wife pleaded with a Mohammedan Moulvi, "You will confer a great favour by ordering us all to be killed at once, and not to be tortured with a living death." Happily help came in time to save them.

Mutiny Memorial at Cawnpore.

The Mutiny also brought India under the direct government of the Queen, who on the occasion issued that noble Proclamation of political liberty and complete religious toleration which marks the beginning of India's

true history, and whose "religious clauses" bear testimony to the wisdom and real greatness of the beloved Empress. The first unsatisfactory draft she returned to Lord Derby with this message :—

> Such a document should breathe feelings of generosity, benevolence, and religious toleration, and point out the privilege which the Indians will receive on being placed on an equality with the subjects of the British Crown and the prosperity following in the train of civilisation.

And in the new copy she herself, on the suggestion of the Prince Consort, prefaced a paragraph with these words, "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion"; and at the close she added, "And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

THE QUEEN-EMPRESS OF INDIA.
Photo by Walery, Limited.

The responsibility of the British people for India was vividly brought home to them by the Mutiny, and they were stirred to fresh missionary zeal, as shown in the strengthening of old missions and the founding of new agencies, such as the Christian Vernacular Education Society, which was indeed a Mutiny memorial, and the Mission of the Scottish United Presbyterian Church to Rajputana under Dr. Shoolbred. Since the Mutiny the number of missionaries has increased fourfold. It also

made men ponder as to the true cause of the trouble, whether, for example, the old timid religious policy had not signally failed. This was expressed by the noble Lord Lawrence, "I believe that what more stirred up the Indian Mutiny than any other thing was the habitual cowardice of Great Britain as to her own religion."

Lord Northbrook, a former Viceroy of India, has stated that the Lawrences, Herbert Edwardes, Reynell Taylor, James Outram, Henry Havelock, "and, in fact, nearly all the men who came forward at the time of the Mutiny, and through whose exertions the British Empire in India was preserved," were warm advocates of mission work. Others, too, he mentions—Sir Robert Montgomery, Sir Donald M'Leod, Sir William Muir, Sir Charles Aitchison, Sir Richard Temple, Sir Rivers Thompson, and Sir Charles Bernard.[1] "Such are the men," says Lord Northbrook, "in whom, more than in any others, the natives of India, whether Christians or not, had the greatest confidence," and they, and others like-minded, have been the real pioneers of missions. "Almost all the stations now occupied by the C.M.S. were," says Mr. Stock, "taken up at the urgent request of these men, backed by large subscriptions," and other missions have had a like experience. For example, Sir James Outram, a Mutiny hero, who dearly loved India and the Indians, handed over his Scinde prize-money to Dr. Duff and other missionaries.

India has need of the wisdom and love of such great and good rulers, for the problem of its government is not easy. Sir Henry S. Maine, who, following Macaulay, "applied to India . . . the best fruits of Christian

[1] We might add a host more,—such men as Sir Charles Elliott and Sir Alex. Mackenzie, Lieutenant-Governors of Bengal, and Mr. James Monro (formerly a high Indian official, and for a time Commissioner of the London Police, and now head of a family mission at Ranaghat in Bengal).

legislation in the West," once quoted the remark that "the British rulers in India are like men bound to make their watches keep true time in two longitudes at once." Even in the Diamond Jubilee year, when Indian soldiers formed the Queen's bodyguard on the great Commemoration day, apt illustrations of this were given in the opposition and prejudices aroused by the attempt to enforce Western ideas of sanitation in the plague-stricken city of Poona; in the trouble of regulating the Press, conducted by men whose English education had brought them into touch with theories of government unsuited as yet to India; and in the difficulty of holding an even-handed justice between Hindus and Mohammedans quarrelling over the site of a mosque at Calcutta. At such a time the wise words of Lord Lawrence, written after the Mutiny, are worth pondering :—

LORD LAWRENCE.
From his *Biography* by Sir Richard Temple (Macmillan and Co.).

> In considering topics such as those treated of in this despatch, we would solely endeavour to ascertain what is our Christian duty. . . . Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned.

Carey landed at Calcutta on 10th November 1793 to begin his forty-one years of uninterrupted effort in Bengal. His first six years were served in the school of hardship and disappointment. For a time he and his family literally starved; he was indebted to a native for the use of a hut in Calcutta, and for six months he tried to combine

farming and mission work amidst the malarial and tiger-haunted Sunderbunds to the east of Calcutta; yet in all his discouragements he could say, "I have God, and His word is sure . . . God's cause *will* triumph, and I shall come out of all trials as gold purified in the fire." The next five years he spent as an indigo planter in the Dinajpore district, northwards towards the Himalayas, where he laboured at the Indian languages and preached the Gospel. He hoped to found there a Christian colony, but the East India Company fortunately refused to allow the reinforcements from England to join him, and he was forced to go to them at Serampore. Thus in the first week of the century Carey, the pious cobbler, Marshman, the weaver and schoolmaster, and Ward, the printer and successful journalist, formed the famous Serampore brotherhood.

THE COLLEGE AT SERAMPORE (SOUTH FRONT).
From the Centenary Volume of the Baptist Missionary Society.

The first care of the missionaries was their printing press and the translation of the Scriptures. When Carey turned indigo planter, some of his home friends cautioned him against worldliness, and he replied, "I am indeed poor, and shall always be so until the Bible is published in Bengali and Hindustani and the people need no further instruction." In the spirit of this resolution did the three men live, and they and their families personally contributed nearly £90,000 to their mission work, for although Carey later had a salary of £1800 a year as oriental Professor in Fort William College, and the Marshmans earned a profit

of £1000 a year from their boarding schools, they themselves lived in common on the barest subsistence. All that Carey did, says Dr. Smith, "was meant to result in the production and printing of the vernacular Bible for every race in the southern half of Asia except the Tamils, who had already received the treasure." In February 1801 the first copy of the Bengali New Testament was laid on the Communion table at a service of thanksgiving. Eventually there issued from Serampore "the first complete or partial translations of the Bible, printed in forty languages and dialects of India, China, Central Asia, and neighbouring lands, at a cost of £80,143." The labours of those pioneers were indeed herculean, and they have had a noble band of successors in revising and supplementing their efforts, and in the Bible Societies formed to circulate them. The supreme importance of their work was well indicated by Sir Charles Aitchison when he said, at the centenary of their mission :—

> The Bible is the best of all missionaries. Missionaries die ; the printed Bible remains for ever. It finds access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go. . . . No book is more studied in India now by the native population of all parties than the Christian Bible.

In general literature, too, Carey, Marshman, and Ward led the van. From their press (in connection with which the first paper-mill and the first steam-engine were established in North India) issued the first Bengali magazine and newspaper. Not, indeed, until Carey began his lectures in Bengali was there a single prose work in that language. They also set the example to modern scholars by translating into English the Sanskrit epics, the *Ramayan* and *Mahabharat*, as well as the Chinese Confucius. As the century has grown old, missionaries have paid much attention to the supply of vernacular tracts and books for the

rapidly increasing number of readers, and to the preparation of treatises in English, which yearly becomes more and more the *lingua franca* of India. In this work the Christian Literature Society, under Dr. Murdoch of Madras, has taken a leading part.

The first Serampore convert was Krishnu Pal, a carpenter, whose dislocated arm had been set by Thomas. He was baptized in the river Hugli on 28th December 1800, with Carey's eldest son, in presence of the Danish Governor and a dense crowd of natives. Poor Thomas had his mind unhinged by excess of joy, and, although he recovered his mental powers, he died within a year. The news that Krishnu had broken caste—to the Hindu dearer than life—produced a sensation in the native community, and an angry mob of 2000 dragged him before the magistrate, whose reply was to send a sepoy to guard Krishnu's house! The Hindus soon had greater cause for alarm. Sir Wm. Jones, the eminent orientalist, had expressed the opinion that the conversion of a Brahman was impossible, for, according to the Code of Manu, "All live for him [Brahman], and he governs all. All that exists in the universe is the Brahman's property." Yet the impossible did happen when one of that holy caste threw away his *poita* or sacred thread in confessing Christ, and at the Communion service took the Cup which had been previously offered to the Sudra, Krishnu, whose daughter, too, he afterwards married. All subsequent missionaries may well be thankful that from the beginning Carey set his face against any recognition of caste, perni-

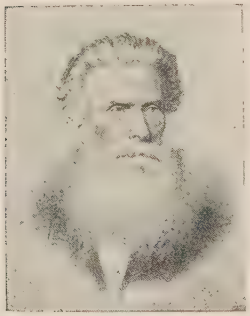
Dr. Murdoch.

cious and insidious as it is, and utterly antagonistic to the idea of Christian brotherhood. We have seen what havoc it wrought in the Danish-Halle Mission, from which it was only abolished after a hard fight and many defections. In the Tranquebar Church, for example, the custom prevailed of having one communion cup for the higher castes and another for the lower. Dr. John, a venerable missionary in the early part of this century, pleaded with the Christians to abandon the practice, and on their refusal, had the two cups melted and re-made into one. Gradually the battle was won, and Brahman and Pariah sat down together at the table of the Lord.

Education was also largely used at Serampore as a missionary agency. Vernacular schools were established by Marshman, and this form of work has since been developed as one of the most important preparatory aids in almost all missions, for by the schools an impression is made on the youthful minds before they are hardened by heathen practices.

Higher education received a great impetus from Carey and his colleagues when they built the magnificent Serampore College out of their earnings. At that time Sanskrit and other Eastern languages were thought to be the best instruments of a superior education for the select youth of India. Carey indeed taught English as well as these, but the Scottish Alexander Duff was the epoch-making missionary, who, though stoutly opposed by the use and wont and the prejudices of the day, proved that the English language was the "most effective medium of Indian illumination." Duff, born at Moulin in Perthshire, and trained under Dr. Chalmers at St. Andrews, was the first missionary of the Church of Scotland. The Convener of that Church's Committee, Dr. Inglis, shares with him the credit of that new departure which has exercised a profound influence

on India. Twice shipwrecked on the voyage, at Cape Town losing all his effects except his Bible, which was picked up afterwards on the seashore, Duff reached Calcutta in 1829, and in the following year opened his English school with five pupils. By the end of the first week he had 300 applicants for admission. Nine years afterwards the five had become 800, and Lord William Bentinck, the Governor-General, declared that the system had produced "unparalleled results." The success of the school caused a panic among the orthodox Hindus, and students were withdrawn, but the check was only temporary, and really served to advertise the movement. Notable converts were won from the upper classes, among them Krishna Mohan Banerjea, a Kulin Brahman of high social position, and the accomplished editor of the *Inquirer*, who was, until his death a few years ago, the recognised leader of the native Christian community of Bengal. An idea of the influence exerted by this work may be formed from Sherring's statement that in 1871 nine of Duff's forty-eight educated converts were ministers, ten were catechists, seventeen were professors and higher-grade teachers, eight were Government servants of the higher grade, and four were assistant surgeons and doctors. One of them, the Hon. Kali Churn Banerji, LL.B., has (1897) been appointed by the Senate of Calcutta University as their representative on the Bengal Legislative Council.



Dr. Duff.
From Dr. George Smith's *Biography*

Duff, Wilson, and Anderson in the three Presidency cities formed a Scottish educational trio to match that of

Serampore. Dr. John Wilson founded at Bombay a great work on similar lines to Duff's. Mr. Eugene Stock, in writing of mission work in Bombay, says that Wilson, "more than any other single influence, has left his work for ever on its records; whether as philanthropist, educational pioneer, orientalist, or Christian missionary, his influence is an undying one." Two of his first converts were Parsee youths (one of them the Rev. Dhanjibhai Nauroji). They were the first of that interesting people to be baptized in modern times, and their baptism created much excitement among their co-religionists. At Madras the Rev. John Anderson began his Institution in 1837 with equal success, and some of his best students, such as the Rev. P. Rajagopaul, confessed Christ. He gained, too, a splendid victory for the depressed classes when he boldly admitted two Pariah lads. The high-caste students demanded their expulsion or, at the very least, that they should be placed on separate benches to avoid pollution, and they all left when Mr. Anderson refused. His firmness, however, won the day, and a deadly blow was dealt at the preposterous pretensions of caste. When Duff, Wilson, and Anderson joined the Free Church in 1843, India was the gainer, for by the new work which they then founded the number of educational institutions was doubled. Other bodies followed the example of the Scottish Churches. There are now many mission colleges affiliated with the Universities created by the Educational Despatch of 1854, and they may, as advocated by Sir Charles Bernard and others, be connected in the near future with an Indian Christian University. This might remove some of the obstacles that the exigencies of the present system create to thoroughly effective religious instruction. While the actual conversions through this higher educational mission work have been considerable, its indirect influence in leavening Hindu society

has been enormous, and the systematic teaching of the Bible in the English language has prepared a constituency for occasional British and American evangelists and lecturers like Norman Macleod, Somerville, Pentecost, and Barrows, as well as for the present hopeful development of the work by the Young Men's Christian Associations. Dr. George Smith declares, as the result of his unique experience, that "the most powerful method for the conversion of Southern Asia is that of educational-evangelising,

General Assembly's Institution, Calcutta

directed by spiritual men and supplemented by preaching and healing."

Christianity comes with a gospel of hope to the women of all lands, and to none in a greater degree than to those of India. In such a vast country, with varying races and conditions, it is not possible to make a general statement which will accurately characterise the whole, but, with due allowance for exceptions, this broad description of the state of the women may be aptly quoted—that they are "unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die." Of Bengal, where the Zenana system is rigidly enforced for the higher castes, a native writer, S. C. Bose, says, "Volumes after volumes have been written

on the subject, denouncing in an unmistakable manner the monstrous perversity of the existing system, but the evil has taken such a deep root in the social economy of the people that the utmost exertions must be put forth before it can be wholly eradicated." Already much has been done directly by the missionaries and the Government, as well as indirectly by creating a more enlightened public opinion among the educated natives. The cruelty and immorality connected with child-marriage have been so far mitigated by the raising of the legal age of consent to twelve years. The deplorable position, sometimes amounting to a living death, of the 2,000,000 of child-widows is being ameliorated. Some of them have even remarried, and others have escaped from the fetters of centuries by confessing Christ and taking refuge in such homes for widows as that of Pundita Ramabai at Poona. Girls' schools, of which Ward could say there was not a single one in India, were begun at Calcutta by Miss Cooke (Mrs. Wilson) in 1821, and since then Societies and Churches have followed the lead of the Society for Promoting Female Education in the East (1834). A noble army of missionaries' wives like Mrs. Marshman and unmarried ladies like A.L.O.E. (Miss Tucker) have devoted their lives to the teaching of the young. Eighty years ago not one female in 100,000 is said to have been able to read or write, but now, through the missionary and Government schools, the proportion of literates and learners is six per thousand.

As far back as 1834 Miss Wakefield gained entrance to some Zenanas. In 1840 Professor Thomas Smith proposed, and the Rev. John Fordyce carried out, a scheme for the home education of women; and since Mrs. Sale and Mrs. Mullens began their visits some forty years ago, many loving and patient ladies have brought cheer and hope to those who are doomed to pass their lives in the narrow and narrowing limits of the women's quarters.

The regular visits of 700 foreign and Eurasian and 3000 native Christian women to 40,000 houses are profoundly influencing the home life of India and preparing the way for a mighty change.

Bengali Converts.

For those "practically imprisoned inmates of the Zenana and harem" lady medical missionaries have been indeed a blessing. An indication of the sufferings which the mothers among them have to endure is given in the statement of a native doctor, the Hon. M. L. Sircar, M.D., that "from medical observation extending over thirty years he could state that 25 per cent of Hindu women die prematurely through early marriage, 25 per cent more were invalided by the same cause, and the vast majority of the remainder suffered in health from it." Medical ladies, combining as they do the opportunities of their sex and the skill of their profession, have a splendid chance of winning the hearts of the sufferers, and this was significantly indicated by a Hindu who said to Dr. Henry Martyn Clark of Amritsar, "What we really fear is your Christian women, and we are afraid of your medical missionaries, for by your Christian women you win our wives, and

Miss Swain, M.D.
From Thoburn's *India and Malaysia.*

by your medical missions you win our hearts." American lady physicians like Miss Swain and Miss Mary Seelye have led the way, and now there are over sixty qualified ladies from abroad, with others trained in India either in connection with the Universities or such institutions as the Christian Women's Medical School, Ludhiana.

The missionary initiative has also led to developments not directly missionary, such as the noble "Lady Dufferin's Fund," which resulted from a message on behalf of the suffering women of India sent to the Queen-Empress from the Maharance of Punna through a missionary doctor, Miss Beilby of Lucknow, who had successfully treated her. "Write it small, Doctor Miss Sahiba," pleaded the Maharanee, "for I want you to put it in a locket, and you are to wear the locket round your neck till you see our great Queen and give it to her yourself." The mother-heart of Victoria gladly responded, and the result was the foundation of the national Association which had Lady Dufferin, the Viceroy's wife, as its first President, and which is "one of the most important humane efforts of the present century."

It would be difficult to overestimate the value of medical missions in breaking down prejudices and in gaining a hearing for the Gospel in caste-bound India. They had their part, we saw, in winning the first Serampore convert, and few missions are felt to be properly equipped without the medical department. A leader in this branch was John Scudder (1819-1855), a foremost physician of New York, than whom, says Dr. Smith, "no stronger, more versatile, or more successful missionary pioneer ever evangelised a people as healer, preacher, teacher, and translator." His name has become a household word through his seven sons and his descendants to the fourth generation, who have been missionaries in the Dutch Reformed Church's Arcot field. For the special training of medical missionaries, schools have been established in the home-lands,

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such as that of the Edinburgh Medical Missionary Society, founded by the famous Dr. Abercrombie. The Society was long under the care of the late Dr. Lowe. It has a branch school at Agra under Dr. Valentine for the training of Indian Christians. Mission dispensaries and hospitals are numerous, and their direct influence is extended by the training and medicine given to non-qualified itinerant native workers, who, though unable to treat serious cases, can with their aid follow better in the steps of the Great Physician, and successfully give relief in the more common forms of sickness.

A Mission Hospital.

The infinite variety of Indian life requires other methods of missionary work than those already mentioned. These are determined by the necessity of getting alongside of the people and taking advantage of their line of chief interest. The crowds in the streets and bazaars, the hundreds of thousands brought together by the religious *melas* or fairs like Hurdwar and Allahabad, the open doors in the 750,000 villages—these suggest open-air preaching and itinerating as calling for a large, if not the chief measure of attention, and have produced great vernacular preachers like Ward at Serampore, Chamberlain at Agra, Lacroix at Calcutta, Ragland in the Madras Presidency, and others too numerous to mention. Orphanages are the expression of the desire to save the helpless children, such as that of the General Baptists in Orissa for the little ones destined for the cruel Meriah sacrifices, or at Agra (Secundra) for the victims of those terrible famines which frequently devastate the land. The hopeless sufferings of the lepers appealed to the Rev. J. H. Budden of Almorah, Dr. John

Newton of Subathu, and others, who carried on a Christ-like and successful work amongst those poor outcasts; and now asylums for them are established at many centres, helped or entirely supported by the Mission to the Lepers, whose founder and Secretary, Mr. Wellesley Bailey, testifies thus of the hundreds of leper Christians: "My own experience is this, that we have had amongst them some of the brightest converts we have ever made among any class of the community." Since Carey's two sons started the first Sunday School in India, that agency has been greatly developed, notably by such American missionaries as the late Dr. J. L. Phillips; and the Indian Sunday School Union reports 5365 Sunday Schools, with 207,753 scholars. The mass of the people of India live by agriculture, and many missionaries have followed the example of helpful interest set by Carey when he founded the Agricultural and Horticultural Society of India. In a land, too, where caste works on the lines of an exaggerated form of trades unionism, it has often been necessary to help the converts whose loss of caste on their confession of Christ has led to the loss of employment. This has frequently been done by establishing Christian villages. For the same purpose industries have been started, and good examples of these are found in the weaving establishments of the Basel Evangelical Mission at Cannanore and Mangalore.

The numerous methods employed are mutually helpful, and in view of the different circumstances to be met, it would be invidious to set one method against another. Moreover, the method is of less importance than the man. India has room for men and women with the most varied gifts — Christian statesmen and scholars like Schwartz, and Carey, and Duff, but also for humble and unknown workers, even the Salvation Army Lass. It wants men like Bishop Thoburn, with an outlook as wide as India

itself, and also such as the saintly George Bowen of Bombay, to whose self-sacrificing devotion, said Dr. Hanna, "there is perhaps no existing parallel in the whole field of mission labour," a man who has enriched the world by his devotional writings, yet one who could claim few, if any direct converts as the fruits of his long life.

The four great caste divisions of Hinduism, with thousands of sub-divisions, are the *Brahmans*, the *Kshatriyas*, the *Vaisyas*, and the *Sudras*, supposed to have come respectively from the mouth, the arms, the thighs, and the feet of Brahma the Creator. They indicate the "brain power, the armed hands, the food growers, and the serfs." Below them in the social scale are fifty millions of depressed low-caste peoples, sometimes called *Panchamas*, or the fifth caste, who are "treated as the lepers and offscouring of the earth, whose touch is pollution, denied the right to live in the villages, to draw water from the wells, to attend the schools, and sometimes even to share with others the use of the public roads" (*Primer of Modern Missions*). These are returned in the Census Reports as Hindus, though they are rather demon-olaters, who are being gradually absorbed by Hinduism, and will, according to Sir William Hunter, be fully absorbed by that system or by Mohammedanism within fifty years, if they do not previously become Christian. It is from those non-Aryan peoples, who are not as yet so firmly fettered by caste rules, that the greater number of Christian converts have been won.

Among the Tamil-speaking Panchamas there has been a remarkable ingathering, for example by the two great Anglican Societies in Tinnevelly, where the work was begun by Schwartz's catechists, followed by Gericke, Jaenicke, and others, and was revived by Rhenius through the interest of Hough, the devoted chaplain and Christian historian. The majority of the Christians are from the

Shanârs, who form one-fifth of the population. Their chief occupation is to climb the palmyra trees for the sap, which forms a staple food of the inhabitants. Thousands of villages are now distinctively Christian. The Christian community (now about 80,000 baptized) has been thoroughly organised into churches, under such leaders as the late Bishops Caldwell and Sargent. Many of the churches are self-governing and self-supporting, and in no mission-field in any part of the world has the native ordained pastorate been so largely developed, there being at present about 130 labouring in the province. The Madras Census Report of 1871 stated :—

Bishop Caldwell.

> Under native rule the Shanârs were a down-trodden race ; under Christian teaching and enlightenment their social position is vastly improved, and many of them now hold positions of influence and respectability. . . . Some of the Christian converts from this caste have graduated in the Madras University.

At the southern extremity of the peninsula the London Missionary Society has also had a most successful Tamil work, which was begun and continued by the devoted but eccentric Lutheran clergyman, Ringeltaube, till his mysterious disappearance in 1815. From Nagercoil and Neyoor, in the south of the native State of Travancore, a large area has been influenced, and there are now 56,753 adherents, of whom 26,792 have been baptized, 21 native pastors, and 336 schools. The result upon the position of the people has been similar to that in Tinnevelly, as testified by the Travancore census officer, who was a native and not a Christian :—

> The large community of native Christians are rapidly advancing

in their moral, intellectual, and material condition. . . . But for them [the missionaries] the humbler orders of Hindu society would for ever remain unraised.

In one particular the missionaries had to fight a long battle for decency and liberty. Formerly the women of the humbler orders in Travancore were forbidden to wear any clothing above the waist, but those who came under the elevating influence of Christianity felt this unbecoming and began to wear a loose jacket. The caste women regarded this as a gross insult to them, and for three years (1827-1830) a bitter persecution lasted. "Women were beaten and their clothing insultingly torn off, . . . chapels and school-rooms were burned and torn down, and the erection of new ones forcibly hindered." The Travancore Government sided with the objectors, and it was not till 1859, when the Madras Government was moved by renewed lawlessness to remonstrate with the Travancore Government, that the Shanâr women were allowed to wear an upper cloth, and even then the caste distinction was maintained by the provision that it must be a *coarse* one.

Almost more striking have been the movements among the Telegu Panchamas, whose rival sects are known as Mâlas and Madigâs. Among the former the Church and London Missionary Societies have had large ingatherings, but the most remarkable has been that of the American Baptist Missionary Union. For thirty years the Union had carried on a solitary station at Nellore, termed the "Lone Star Mission," because it stood so long isolated in the Society's mission map; and its continued fruitlessness more than once almost led to its abandonment. But the earnest pleading of the venerable missionary, Jewett, saved it, and the Rev. J. E. Clough was sent to join him in 1865, when there were not more than twenty-five Telegu converts. A new station was founded at Ongole. Success soon followed. By 1874 there were nearly 4000

members. Then came the great famine, accompanied by disease, and Mr. Clough, who was a trained engineer, was enabled by his relief camps to do splendid work in saving life. The opportunity was not lost of preaching Christ, and when, after the famine pressure, Mr. Clough took up his regular mission duties, thousands began to ask for baptism. These seem to have been thoroughly tested. Between 15th June and 31st July 1878 no fewer than 8691 were baptized, and of these 2222 were immersed in one day. The movement has gone steadily forward, and there is now said to be a Christian community of over 100,000, notwithstanding inevitable apostasy. The work among the higher castes has also progressed at the same time, showing that to-day, as throughout the Christian centuries, the leaven usually works from below upward.

CHUHRAS OF THE PUNJAB.
From *Forty Years of the Punjab Mission of the Church of Scotland*, by Dr. Youngson.

Still more extensive as to area are the efforts of the American Methodist Episcopal Church to reach the Chamârs and other depressed classes of North India. Thousands are being received into the Church every year, and the numbers are only limited by the power of the mission's resources to test and teach the applicants. In the Punjab, too, many thousands have been gained from among the Chuhras, of whom Dr. Youngson, a missionary of more than twenty years' experience, writes: "Now it is plain that the thousands living in separate communities in our Punjab villages will all become Christian."

In such mass movements there are, no doubt, dangers. Many are impelled by the desire to find in Christianity a means of raising their hopeless condition. But that in itself is a legitimate and commendable motive, and the missionaries cannot refuse to put such people under instruction, reserving to themselves the liberty of baptizing only those who, after a due probation, are found satisfactory. The Bombay Decennial Missionary Conference of 1893, in pleading urgency for the evangelisation of those depressed classes, stated: "Whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom." And as Bishop Thoburn says: "The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ, or see the Pariah walk past him in the race of progress."

A Kól Catechist and Family.

The Panchamas are part and parcel of the Hindu social system, but the nine or ten millions of non-Aryan aboriginal tribes, chiefly dwelling in the hill tracts, live apart from the great religious systems, although among them, too, a Hinduising process slowly progresses. Among those casteless and semi-civilised demonolaters much success has attended mission work, more particularly among the Kóls and Santáls of Lower Bengal. Pastor

Gossner of Berlin sent missionaries to the Kóls of Chota Nagpur, and their first settlement was at Ranchi in 1846, where four out of the six men soon fell victims to the climate. For five years there was no evident fruit, and when it did appear, it was on a very moderate scale. The new converts had a terrible experience during the Mutiny troubles. Some were put to death, and a plan for their extermination was only averted by the timely arrival of British troops. The time of persecution, however, was one of blessing, and the sixty villages which contained Christians before the Mutiny had increased to 130 by September 1858. Ten years later over 11,000 had been baptized. A dispute with the home Committee led the older missionaries and a section of the Christians to join the Society for the Propagation of the Gospel, and now the two Societies report a total community of 63,000.

The mission of the Welsh Calvinistic Church to the wild tribes of the Khasia Hills of Assam is typical of others to the aborigines. Beginning in 1840, it has now a Christian community of more than 9000 at many centres. The Government gives the mission a monopoly of the education in the hills through large money grants, and besides the higher-grade schools, the missionaries conduct not less than 250 primary-grade schools with Christian teachers. This mission suffered the loss of all its buildings through the severe earthquake of 1897.

The growth of the native Protestant Church will be seen at a glance from the following official statistics prepared for the last Decennial Conference (1891): [1]—

	1851.	1871.	1881.	1890.
Adherents (*i.e.* baptized and Catechumens)	91,092	224,258	417,372	559,061
Communicants or church members . .	15,129	52,816	113,325	182,722
Catechists and native preachers . .	600	1983	2488	3491
Ordained native ministers	48	226	461	797

[1] These figures are exclusive of Burma and Ceylon, which have between them 110,000 adherents.

It is interesting to note that the adult baptisms in the year 1890 included 15 Buddhists, 200 to 250 Mohammedans, 28,000 demon-worshippers, and 16,800 Hindus of all castes.

A full and exact statement regarding the spiritual condition of the native church in India is not possible. On the one hand, it would be easy to take individual cases of men and women who have exhibited the ripest fruits of Christian experience, and who, in apostolic fervour and patient suffering for Christ's sake, might be placed in the front ranks of Christian saints. On the other hand, we might point to large numbers but yesterday out of the thraldom of grossest idolatry or debasing devil worship, who as yet are ignorant and weak, and upon whom the shadow of the old customs still rests. When Rhenius was asked regarding the converts at the beginning of the great mass movement in Tinnevelly, "Are all these two thousand families true Christians?" his reply was, "We do not hesitate to answer, No, not all. They are a mixture, as our Saviour foretold that His Church would be." "But," he added, "all have renounced idolatry and the service of devils, and put themselves and families under Christian instruction, to learn to worship God in spirit and in truth. And is not this a great blessing to them?" Principal Sir Wm. Muir has testified of the Indian Christians that "they are not sham or paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard." As far as criminal statistics go, they tell in favour of the Christians, for in a return for Southern India it was stated that, while there was one criminal to every 447 and 728 of the Hindu and Mohammedan population respectively, there was only one in every 2500 of the Christians. A proof of the growing spirituality is found in the relative increase of the number of communicants, and also in the increased efforts on the part of the native

Christians for self-supporting churches and for the evangelisation of needier districts.

The indirect results of missions in India have to be borne in mind. The India of to-day is very different from that which Carey found. The light of Christian civilisation is putting to flight many of the grosser superstitions and evils. Christian education has completely altered the outlook of educated India on moral and social questions. Christian teaching has led to such movements as the Brahmo Somaj, or Theistic Church, which was founded by Ram Mohan Roy in 1830, and presided over since his death by the late Keshab Chunder Sen, and now by P. C. Mozumdar. The Hindu counter-Reformation, which aims at going back to the purer teaching of the Vedas, is born of contact with Christianity, but its motive is one of opposition to Christian missions, and it is perhaps more national than religious. One of India's most experienced missionaries, Bishop Thoburn, writes:—

Bishop Thoburn.
From his *India and Malaysia.*

> All India is rapidly changing. The fetters of caste are weakening. Hindus and thousands of the people who eschew the Christian name are rapidly imbibing the Christian spirit. . . . The spirit of Christ is beginning wonderfully to pervade the more intelligent part of the community.

Some people seem to see signs of a great national movement towards Christ, expecting for all India what Dr. Norman Macleod on his death-bed dreamt had happened in the Punjab. "I have had such a glorious dream! I thought the whole Punjab was suddenly Christianised, and such noble fellows, with their native churches and clergy!" Others would still expect a long period of gradual prepara-

tion before the time of rapid development. But whatever be the divine plan, a foretaste of what will be has been already experienced in many places. A spectator thus described the opening of a mission church in the Punjab :—

It was a wonderful sight. Side by side with the poor outcast labourer and the Hindu convert knelt the rich landowner ; the miserable superstition of the one and the severe Mohammedanism of the other were alike things of the past, and the proud ex-Mohammedan and outcasted *Choora*, having looked into the face of Jesus, the Elder Brother, looked on one another and found they too were one in Christ Jesus. It was an object lesson, and one on the learning of which depends the unification of India.

India won for Christ would mean that He who is the Light of the World would soon come to be regarded as the Light of Asia, for, as Dr. George Smith says :—

India is the key to all South and Central Asia. The complete conquest of the Brahman and the Mohammedan of India by the Cross will be to all Asia what the submission of Constantine was to the Roman Empire—*in hoc signo vincimus.*

Benares, the Sacred City of the Hindus.

CHAPTER VIII

BUDDHIST LANDS

ANCIENT BUDDHIST TEMPLE AT BUDDHA-GAYĀ, INDIA, AS RESTORED IN 1884. (Supposed to occupy the site of the historic Bo-tree.)
From Sir M. Monier Williams's *Buddhism.*

BUDDHA has been named "The Light of Asia." "A Light of Eastern Asia" would be more correct. With the exception of the Kalmuc Tartars on the Volga, the Buddhists are confined to the eastern part of the continent, and even there Buddhism is but one of a number of religious systems. The estimated number of Buddha's disciples varies from 80 or 90 to 500 millions, the wide difference being chiefly due to the conflicting religious classification of the Chinese, who affect Confucianism, Taoism, and Buddhism alike, but the great mass of whom would elect to be called Confucianists if required to choose one of the systems. Professor Monier Williams says: "The best authorities are of opinion that there are

not more than 100 millions of real Buddhists in the world." There can, however, be no question of the great indirect, if not direct influence for good of the teaching, and still more of the life, of Gautama, "The Buddha" or "The Enlightened," upon a large section of the human race.

Doubts have been cast upon the historical reality of Gautama. The story of his life has been loaded with absurd and puerile fabrications of pious followers. Yet under those accretions we can still trace the beautiful figure of the son of Kapilavastu's king, born about 500 B.C., one hundred miles north-west of Benares. We see him—weighed down with a sense of life's sorrows and enigmas—making the "Great Renunciation" of his high worldly prospects and comforts; donning the dress of a wandering beggar; vainly endeavouring by years of severe asceticism to gain inward peace; at length, as he sat under the "Bo" tree, attaining spiritual enlightenment through the questionable discovery "that suffering is to be got rid of by the suppression of desires, and by extinction of personal existence."[1] Finally, we can follow him as he went about for forty-five years teaching his sublime moral precepts till, under the Sâl tree, he died with a group of devoted disciples around him.

Buddha was a great religious reformer who protested against the weary round of ceremonies and sacrifices of the Brahmanical priesthood, and emphasised the moral and social side of human life. But Buddha did not reveal God, and from his system all the God-ward precepts of the Mosaic system are awanting. His dying charge to his disciples contained the words: "In future be ye to yourselves your own light, your own refuge; seek no other refuge." So the people of Buddhist lands, while profoundly revering Gautama, have sought in other

[1] Monier Williams.

channels to satisfy the one great longing of the human heart, with results stated thus by Principal Grant:[1] "Originally a system of Humanitarianism with no future life and no God higher than the perfect man, it has become a vast jungle of contradictory principles and of popular idolatry, the mazes of which it is hardly worth while to tread." The similarity of many of Buddha's precepts to those of Christ has been often emphasised. "In no religion," writes Professor Max Müller, "are we so constantly reminded of our own as in Buddhism, and yet in no religion has man been so far drawn away from the truth as in the religion of Buddha."

Buddhism would long ago have passed away had it not been a missionary religion in its early centuries, for, as we have seen, Brahmanism, with a long and gradually tightening embrace, "took it to its arms and sucked out its life blood,"—but not until Buddhism had been firmly planted beyond the land of its birth. About 250 B.C. Asoka, a powerful king of Northern India, who is often termed the Buddhist Constantine, summoned a council to determine the Buddhist Canon. This Canon his own son and daughter bore to Ceylon, where they successfully planted the faith. From Ceylon Buddhism spread to Burma in the fifth century A.D., and to Siam and Cambodia two centuries later. China received the faith from India in 71 A.D., and Japan through Korea in the sixth century. It was established in Tibet in the seventh century, and thence penetrated Mongolia. In one and all of these countries Buddhism has shown a wonderful power of consorting with the previously existing religions—with the idolatry of the Hindus, the demon worship of the aborigines of Ceylon, the Confucianism and Taoism of China, the Shintoism of Japan, and the Shamanism of Tibet and Mongolia. It "developed apparently contra-

[1] *The Religions of the World* (Revell).

dictory systems in different countries and under varying climatic conditions. In no two countries did it preserve the same features." Thus it can to-day be seen in all its stages, from the most superstitious forms of Tibetan Lamaism to the almost Christian doctrine of Justification by faith in the Amida incarnation of Buddha held by the reformed Hongwanji sect in Japan.

Brass Image of Gautama Buddha from Ceylon. Frontispiece of Sir M. Monier Williams's *Buddhism.*

Southern Buddhism

1. *Ceylon.*[1]

Ceylon is the chief centre of southern Buddhism. Pilgrims come from Burma, Siam, and Cambodia to visit the temple at Kandy, which contains the supposed tooth of Buddha, and to pay homage to the relic, which consists of a piece of yellow ivory two inches long, and of the breadth of a forefinger. Of the three millions of people in Ceylon two-thirds are Buddhists. Those are the Sinhalese, descendants of conquerors who came from the Ganges valley about the time of Gautama's birth, not far from Kapilavastu itself.

[1] For Ceylon and Burma consult map of India.

The baneful influence of the failure of the earlier attempts to Christianise Ceylon (see p. 35) is still felt, and has increased the difficulties of later workers. Success, however, has been attained among all sections of the population, including the migratory coolies of the tea and coffee plantations. The census of 1891 gives the number of Christians as 300,000, or 10 per cent of the whole. Of these about five-sixths are returned as Roman Catholics. There must be many nondescript Christians in the island, for the Protestant missions only claim half of the remaining 50,000. Much evidence of life is manifested in the churches, and native societies engage in evangelising the more needy regions. Mr. John Ferguson, the editor of the chief English paper in Ceylon, gave this testimony on the strength of intimate personal knowledge of the mission work :—

> I have astonished English and American friends by telling them of villages and districts in Ceylon where Tamils and Sinhalese are as earnest and practical Christians as any in England or America . . . and of Sinhalese and Tamil villages where the people have their own pastors, of their own race and locally supported, their Sunday schools and day schools. I believe that the progress of Christianity here will not be in an arithmetical but in a geometrical progression before long, so that we may see Christianity permeate the whole island.

2. *Burma*

The whole of the rich province of Burma was gradually brought under British rule after the three wars (1824, 1852, and 1885), which were occasioned by the bluster or treachery of its arrogant despots. Eighty-six per cent of its nine million inhabitants are Buddhists. The remainder are chiefly demonolatrous Karen tribes, who were held in cruel subjection by the old rulers.

We saw (p. 94) how Adoniram Judson and his

devoted wife, Ann Hasseltine, were led to Rangoon in 1813. No page in the annals of missions is more romantic or pathetic than the experience of the Judsons and their colleagues. Judson's first years were given to hard work at the language. He had a long and trying time to wait for any visible result, yet in the darkest hour he could write, "If any ask again what promise of ultimate success, tell them as much as that there is an almighty and faithful God, who will perform His promises, and no more." Not till 1819 could he open his first *zayat* or preaching house. That same year the first convert, Moung Nan, was baptized, notwithstanding the possible penalty of death. An advance was made to Ava. When the first Burmese war broke out, Judson and his colleague, Price, were loaded with chains and cast into the death prison, where they endured indescribable sufferings. The heroic Mrs. Judson, though free, suffered quite as much. A beautiful picture is drawn of her as she, sowing the seeds of an early death, followed her husband "from prison to prison, ministering to his wants, trying to soften the hearts of his keepers to mitigate his sufferings, interceding with Government officials or with members of the royal family. For a year and a half she thus exerted herself, walking miles in feeble health, in the darkness of the night or under a noonday sun, much of the time with a babe in her arms." Sir Archibald Campbell's victories secured the release of the captives. For thirty-seven years Judson carried on those labours which were summed up in the memorial tablet in

ADONIRAM JUDSON.
From *Conquests of the Cross* (Cassell and Co., Ltd.).

his native town: "Malden his birthplace, the ocean his sepulchre, converted Burmans and the Burman Bible his monument, his record on high." No fewer than forty-one devoted American Baptists had died in the Burman field up to the year 1856.

The Karens had certain traditions which made them peculiarly receptive of the Gospel. The first Karen convert, Ko-Thah-byu, was baptized by Boardman in 1828. He was an emancipated slave of fifty years of age who had led a life of violence and vice. The transformation in his character was miraculous. Preaching became his passion, and until his death in 1840 he carried on an apostolic work among his own people. The jubilee of his baptism was commemorated by the native Christians in the great Ko-Thah-byu Memorial Hall. A rich harvest was reaped in the face of fierce persecution. In one district "the converts were beaten, chained, fined, imprisoned, sold as slaves, tortured, and put to death, *but not one apostatised.*" Nine-tenths of the converts in Burma are from the Karens. Each of their 500 parishes has its own native pastor and schools, and they conduct a vigorous mission to the non-Christians. The Government Administration Report of 1880-81 stated that "Christianity continues to spread among the Karens, to the great advantage of the commonwealth, and the Christian communities are distinctly more industrious, better educated, and more law-abiding than the Burman and Karen villages around them." A missionary once prophesied that "the Karen race, with the Burmese language, will be the great evangelising force in Burma," and the latest accounts from the field go to show that these words are coming true. The once despised hill-men are influencing and evangelising their former masters. There were in Burma in 1895, in connection with the Baptists, Propagation Society, and other bodies, 148 missionaries, 710 native helpers, 600 churches, 33,337

communicants (of whom 2187 were baptized in 1894). Burma may therefore be looked upon as one of the most hopeful of the mission-fields, and one which promises wide influence upon North India and upon China, whose "back door" it has been called.

3. *Siam* [1]

Siam, with a population of 5,000,000, is the only remaining independent kingdom of the Indo-China peninsula. The eastern portion of the peninsula is now under French influence, and contains no Protestant mission. In Siam proper and in the six tributary Laos provinces of the north, three-fourths of the people are of the Shan race and of Buddhist religion, largely intermingled (especially among the Laos) with the worship of evil spirits. Dr. Karl Gützlaff, of the Netherlands Missionary Society, first visited Bangkok in 1828 with a view to reaching China, and on his invitation the American Board and American Baptists began work. The Rev. Jesse Carswell, of the former, exercised much influence as tutor to the young king, after whose accession in 1851 missionaries were treated with kindness and respect. The only Protestant agency now in Siam is the mission of the American Presbyterian Church. Its first convert was baptized after twelve years' labour in 1859, and the communicants now number 2496.

MISSIONARIES STARTING FOR STATIONS IN CENTRAL SIAM.

[1] See map of Oceania.

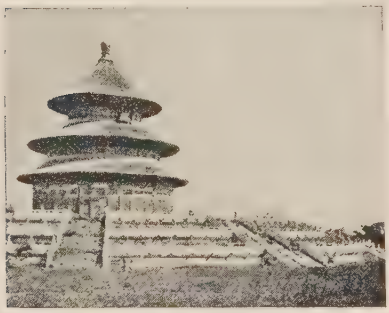
The Laos work in particular gives great promise. The early converts passed through a time of persecution from a local Laos king. Some of them witnessed a noble confession, refusing to recant, and as they were about to be clubbed to death praying the old prayer, "Lord Jesus, receive my spirit." The attitude of the present enlightened king and high officials is sympathetic and the outlook hopeful. "The old Buddhistic indifference is breaking up, and the hearts of the people are preparing to receive the truth."

Northern Buddhism

1. *The Chinese Empire*

If extent of area and greatness of numbers were alone to decide the importance of a mission field, the chief place must undoubtedly be given to the Chinese Empire, which exceeds in size and population the whole of Europe. 383,000,000 live in those eighteen densely peopled provinces, occupying a tract whose mighty rivers contribute to make it the garden of Asia. The population of the dependencies bring up the grand total to 400,000,000. Every month 1,000,000 subjects of the Emperor of China pass into the Beyond! The antiquity of the Empire likewise adds importance to the field. Long prior to the Aryan invasion of India, the Mongols, pressed by Turkish hordes, had entered China from Turkestan; hundreds of years before Abraham left Ur of the Chaldees, the first of twenty-five successive dynasties was founded; about the time of Alexander the Great's Eastern conquests, the Emperor Chin (who is supposed to have given the present name to the land) employed 1,000,000 men for ten years in building the Great Wall, still the symbol of Chinese exclusiveness. The present foreign dynasty, founded by the Manchu Tartars in 1644, imposed a badge of servitude

on the conquered in the *queue*, or pigtail, now, however, accepted by most as a national distinction, just as the foolish attempt to imitate a delicate-footed Empress condemns the women of China to "totter on their tiptoes" as the victims of the tyranny of a perverted taste. With their hoary past, and with few opportunities of moderating their self-conceit by comparison with others, it is little wonder the Chinese have deserved the reputation of being the proudest nation of the world. Dr. Wells Williams, the author of *The Middle Kingdom*, adds three other characteristics. The Chinese are, he says, beyond all question, the ablest of all non-Christian communities, and the most unscrupulous of all people, and their minds are better trained than those of any other non-Christian nation.[1]



TEMPLE ATTACHED TO THE ALTAR OF HEAVEN, PEKIN.

From *A Cycle of Cathay*, by W. A. P. Martin, D.D., LL.D. (Revell).

As already indicated, all the people of China cannot be classed under Buddhism. At Pekin is the Temple of Heaven, "the scene of the most ancient ritual now observed on the face of the earth," and a relic of a purer faith, which, says Dr. Martin (in *A Cycle of Cathay*), has behind it a record of forty centuries. The Emperor, who is called the "Son of Heaven," is sole priest of this temple. Every year, as representing his people, he offers

[1] See also *John Chinaman: His Ways and Notions*, by the late Rev. George Cockburn, M.A., the first Church of Scotland Missionary to China.

worship to Shang-ti, who, according to Professor Legge of Oxford, represents the Almighty Ruler of Heaven and Earth, and whose cult points to primitive monotheism.

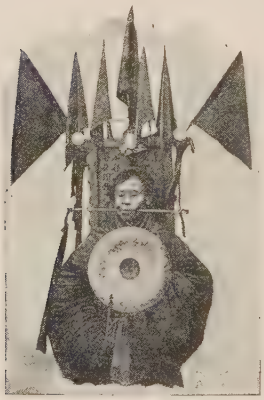
About the sixth century B.C. flourished three great men, Kung-fu-tse, Lao-tse, and Buddha, who have exerted a mighty influence on China. The first, better known under his romanised name of *Confucius*, is China's most venerated sage. He did not aim at founding a religion, nor has he been deified by the people. He did not even claim originality. "I am not an author, but an editor," he said of himself. He was a social and political reformer who "selected from the past and present whatever he deemed worthy of preservation." He was not, however (as often stated), an agnostic, for he acknowledged the Supreme Power under the name of "Heaven," and he encouraged ancestor worship; but his immediate concern was rather, as Principal Grant says, "to teach the way of the ancients, and to secure due reverence and submission to the Emperor and Mandarins." "Confucius has left an aching void in the religious heart of China which something must fill."[1] Li Hung Chang, the Chinese statesman, admits that the soul is "an unknowable mystery, of which our great Confucius had only a partial knowledge."

CONFUCIUS.
From *Journeyings in North China*, by Rev. Alex. Williamson.

Lao-tse, the royal librarian, who founded *Taoism*, or the doctrine of the Tao or the "Way," was an older contemporary of Confucius, and, like him, had political rather

[1] Archdeacon Moule, *New China and Old.*

than religious aims. The seeds of Taoism are found in *Tao-te-king*, a book which is ascribed to Lao-tse and contains "a collection of detached thoughts on the world, human society, and self-government." From hints in that book, the followers of Lao-tse "deduced the twin doctrines of transmutation of metals and the elixir of life, thus originating the practice of alchemy many centuries before it found its way into Europe." The Taoist clergy have a monopoly of exorcism and witchcraft, and in their supposed communications with the spirit world they make use of a magic pen, not unlike the planchette of modern spiritualism.



Raising Money for a Taoist Temple.
From *A Cycle of Cathay*.

For centuries fierce conflicts were waged between the followers of Confucius and Lao-tse, and a third rival appeared when Buddhism was introduced. At length they arrived, says Dr. Martin, "at a *modus vivendi* by dividing among themselves the dominion of the three worlds, heaven being assigned to Buddha, hell to Taoism, and this world to Confucius." "In ordinary their lives are regulated by Confucian forms, in sickness they call in Taoist priests to exorcise evil spirits, and at funerals they have Buddhist priests to say masses for the repose of the soul."

The real religion of the Chinese, however, is *ancestor worship*. Dr. G. L. Mackay thus describes it in *From Far Formosa*:—

> Their doctrine thus is that each man has three souls. At death the one soul goes into the unseen world of spirits, the second goes

down into the grave, and the third hovers about the old homestead. For the first, the priest is responsible. The second and third claim the services of living relatives, the grave being tended by the one, while the other is invited to take up its abode in a tablet of wood; and from that hour the ancestral tablet becomes the most sacred thing in the possession of the family. It is simply a narrow piece of wood, about a foot long, two or three inches wide, and half an inch thick, set in a low pedestal, and on one side are inscribed the ancestral names. The eldest son has charge of the tablet and its worship. . . . The dead are dependent on their living relatives. . . . Food must therefore be offered before the tablet, . . . paper clothing must be burned to hide its nakedness, and paper money to give it independence in the world of shades.

ANCESTOR WORSHIP.
From the Centenary Volume of the Baptist Missionary Society.

So long as incense smokes on the ancestral altar, so long will Christianity find in ancestor worship one of its hardest obstacles, and all the more so that its worship is founded on the most sacred of human relationships and accompanied by the dread of the wrath of neglected spirits.

Another barrier raised by superstition is *Fung-Shui*, the imagined influence (indescribable, yet gigantic and tyrannical in its effects upon the ignorant) of disembodied spirits upon the living. The raising of the cry of *Fung-Shui* — which means "wind and water," the elements that most frequently form the vehicle of good or evil luck — will "inflame the deadliest superstitions of the Chinese," and it has often been raised by the literati to destroy mission work.

The Chinese Empire contains about 20,000,000 of

Mohammedans, chiefly in the provinces of Kansuh, Shensi, and Yunnan.

Christianity was early introduced to China by the *Nestorian Church*. At Si-gnan-fu, the old capital, a stone tablet was found in 1625, and made known to the world by the Roman Catholic missionaries. It was rediscovered of late years, and Alexander Wylie, of the British and Foreign Bible Society, translated the Chinese inscription, which gives a summary of the Nestorian teaching and shows that by 625 A.D. Christianity had made great progress in China, some of the emperors being converts to the faith. The persecutions of the Ming dynasty (1360-1628 A.D.) seem to have destroyed Nestorian Christianity. The *Church of Rome* began work in the thirteenth century, and Kublai Khan, one of the greatest of the emperors, even asked the Pope for a hundred Christians to argue the truth of Christianity, and promised that if they would prove this, he and all under him would become Christians and the Church's liegemen. The request was not complied with, and we can only wonder what might have happened if Kublai Khan had been led to Christ. Francis Xavier was seeking an entrance to China when he died in 1552 on the Portuguese island of Sarcian near Canton. The Roman Church now claims over a million adherents. The *Greek Church*, under the patronage of

THE SI-GNAN-FU TABLET.

Russia, has been established at Pekin for two centuries, and in later years has shown considerable activity.

Robert Morrison, the pioneer of Protestant missions in China, landed in 1807 at Canton, whose wholesale merchants were the only recognised medium of China's communication with the outside world. The spirit in which Morrison went to the attack of that colossal fortress of heathendom was finely shown on his way out in the answer to a New York shipping agent: "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" "No, sir, I expect God will," was his decided reply. For a time he suffered many privations. To disarm the prejudices of the Chinese he adopted the fashions of the country, including dress, pigtail, and long nails, and lived as far as possible in obscurity. Ill-health and political complications drove him to the neighbouring town of Macao, then a Portuguese trading settlement, but now part of Portuguese territory. There he had to endure the hostility of the Romish priests in addition to the suspicion of the natives. The Directors of the London Missionary Society had suggested that Morrison should prepare a translation of the Bible and a dictionary which would be helpful for succeeding workers. What a task to attempt in a language which has no alphabet but thousands upon thousands of signs or word-pictures to represent the ideas or things to be expressed!

DR. MORRISON.
From a Painting by Chinnery.

To learn it, said Milne (Morrison's first colleague), was "work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah!" Moreover, for a Chinaman to teach the language to foreigners was a crime punishable by death, and subsequently an edict was issued making the publishing of Christian books in China an equally heinous offence. One of Morrison's teachers always carried poison, so that he might by suicide avoid the penalty of the law if discovered, while the teacher of a later missionary provided himself with an old shoe, that he might pass off as a cobbler. In such trying and depressing circumstances did the pioneer lay the foundation of that scholarship which enabled him to issue a Chinese grammar in 1812, to translate the New Testament into the classical language by 1813, and the whole Bible by 1823,[1] and to prepare his great dictionary. This last was published at a cost of £15,000 by the East India Company, to which Morrison had been appointed Chinese translator, an office of much importance because it gave him a recognised position in China. Mr. and Mrs. Milne reached Macao in 1813, just as Mr. and Mrs. Morrison were sitting down together to commemorate their Lord's dying love. Jesuit intolerance forced the Milnes to leave in eight days, and the Morrisons followed them to Canton. The distribution of the New Testament occupied their thoughts, and as this was not possible in China, Milne visited the Malayan Peninsula and neighbouring islands, whither a large Chinese immigration had set in. In that region new centres of work were begun. Milne became the head of an Anglo-Chinese college at Malacca, and from the mission press 4,000,000 of Gospel pages were issued. Dr. Bridgman, the first

[1] Marshman at Serampore brought out an independent translation in 1822.

American missionary (A.B.C.F.M.), joined Morrison at Canton in 1830. Morrison died in 1834, having laid a good foundation, though seeing little direct result. "I can cast in but here and there a handful of seed," he had himself said. His first convert, Tsai-a-ko, was baptized after seven years of waiting, and at his death there were not more than ten members of the Church in China. One of those members, Liang-a-fa (baptized by Milne), proved a distinguished preacher and, as we shall see, exercised a great influence in after years.

The so-called opium war (1840-42) had momentous issues for the opening up of China. The trade in opium between China and India began in Warren Hastings' time (1775), the British merchants following the example set by the Portuguese. There can be little doubt the Chinese Imperial authorities were earnest in their endeavours to save the country from the curse, and the traffic was declared contraband. But while we would not seek to mitigate the responsibility, nay, the guilt, of British subjects for all measures to force the drug on China, it is not true to say that the war of 1840 "was waged by England for the sole purpose of compelling the Chinese to keep an open market for that product of her Indian poppy fields." Nothing, says Dr. Martin, the American missionary and diplomatist, "could be more erroneous. Grievances had been accumulating such as a self-respecting people cannot endure for ever." The destruction of the opium chests at Canton was the *occasion* which brought the crisis to a head, but they were no more the *cause* of the war than were the tea-chests of Boston the cause of the American War of Independence. The war resulted in the treaty of Nankin, by which the island of Hong-kong was ceded to Britain and the five ports of Canton, Amoy, Fu-chau, Ningpo, and Shanghai thrown open to trade. No mention of opium occurs in the treaty,

and the pity only is that the British did not themselves magnanimously insert a prohibition clause. Such a clause would have saved China, to a large extent at least, from the terrible scourge which has wrought havoc to millions, and would have prevented a dark stain upon the British name. There is no question of the unmitigated curse of opium-smoking, more insidious, as it is, than almost any other evil habit, and riveting in a few weeks or months its well-nigh unbreakable fetters. Now, alas! it is too late to save China from without, for the home-grown opium, now legalised, exceeds the imported drug by manyfold. China's well-wishers stand aghast at the prospect of the rising flood. No opium smoker is knowingly received as a member of the Church, and one form of missionary agency is the Refuge for Opium Slaves, such as that of the Church Missionary Society at Chekiang, to establish which an Indian civilian bequeathed £3000.

Opium Smokers.
From the Centenary Volume of the Baptist Missionary Society

The treaty of Nankin led to an immediate development of mission work by many churches and societies. In 1847 a striking personality arrived in the Rev. W. C. Burns, of the English Presbyterian Church, "one of the first saints in the missionary calendar," and a man already honoured by successful evangelistic work in Britain and Canada. "He went to China," says his colleague, Rev. H. L. Mackenzie of Swatow, "with the express intention of being an evangelist, and when he could do so with a good conscience, he left the administra-

tion of the Sacrament and pastoral work to his fellow-missionaries." In carrying out his ideas he followed two new departures in missionary work. He lived more among the Chinese than any previous worker had done, dressing as a Chinaman and eating Chinese food; and he took the risk of itinerating widely beyond the stipulated limits of the treaty ports. Burns's life, it has been said, was "more powerful as an influence than an agency."

Rev. W. C. Burns.
From *Memoir* by Dr. Islay Burns.

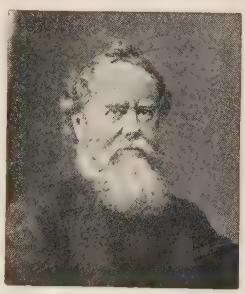
The early convert, Liang-a-fa, returning from exile after the treaty of Nankin, resumed work in Canton. To Hung Siu Chuen, a student, entering the Examination Hall, he handed one of his tracts, entitled *The True Principle of the World's Salvation.* The truth took a profound hold upon the young man, who began to propagate it. Though never baptized, he drew around him a band of believers. Persecuted by the authorities, they were driven to open rebellion in 1850. Political motives mingled with the religious, and Hung Siu Chuen, the Taiping-wang, or "Prince of Peace," soon found himself at the head of a victorious army. He now aspired to the throne, and it seemed as if the Manchu dynasty would be overthrown when he set up his court at Nankin, a former capital. Among his declared objects were the destruction of idolatry and the substitution of the Christian Scriptures for the writings of Confucius. The rite of baptism was administered by the washing of the bosom with a towel dipped in water, in token of cleansing the heart, a hymn was sung before meals, and every seventh day his captains preached long sermons to the soldiers. But extravagant

pretensions were soon developed. Hung Siu Chuen declared himself inspired, and claimed to be the younger brother of Jesus Christ, and, as in the case of Mohammed, excesses began to mark his successful career. The struggle with the Imperial forces lasted till the recapture of Nankin in 1864, followed by the suicide of Hung Siu Chuen. It is generally thought that but for the timely help of foreign officers, chief among them the American Ward and "Chinese" Gordon, the hero of Khartoum, the rebellion would have been successful. Much seed was sown during its course, the British and Foreign Bible Society alone printing and distributing one million copies of the New Testament.

Dr. Griffith John.
From the L.M.S. *Chronicle*.

The occasion of the second war with China was the illegal seizure of the *Arrow*, a boat flying the British flag, though the real cause was, as before, the insulting attitude of the Chinese. It resulted in the treaty of Tientsin (1858) and the Convention of Pekin (1860), which granted religious toleration and liberty to travel throughout the land. To the American missionary, statesman, and scholar, Wells Williams, and his colleague, Dr. Martin, much credit is due for the terms of this *Magna Charta*. The missionaries hastened to take advantage of the new openings. In 1861 the London Missionary Society sent Dr. Edkins, one of the foremost of Chinese scholars, to begin work at Tientsin, and Dr. Lockhart to open a medical mission at Pekin. The first Protestant mission in central China was commenced at Hankow in 1861 by Dr. Griffith John, a distinguished missionary of the same Society who still does pioneering work in inland China.

In the evangelisation of the interior a leading part has been taken by the China Inland Mission, whose founder, the Rev. J. Hudson Taylor, "the Loyola of Protestant missions," first sailed to China in 1853. In 1855-56 he worked with W. C. Burns in inland districts, and became deeply impressed with the need of a special order of evangelists. Failing health compelled him in 1860 to seek some years of change in England. In 1866 the China Inland Mission was definitely formed, and Mr. Taylor led forth the first *Lammermuir* party of seventeen adults and four children, the workers having no guaranteed salary, but trusting "in the Lord whom they serve to supply their needs." Since then a great international and inter-denominational host of missionaries have proved that the trust has not been in vain. From the first Chinese council of senior missionaries in 1886 an appeal was sent forth for one hundred new workers to come out in 1887, involving an expense of £10,000 in addition to the Society's then income of £22,000. The appeal was made in faith and with prayer, and after thanksgiving for the answer which they believed they had already received. More money was got than was asked for, and the frontispiece of *China's Millions* for 1888 contained the photographs of the hundred who had left England the previous year! The China Inland Mission has entered nearly all the 18 provinces, and it has now stations in 13 of them, with 6113 communicants. Its foreign missionaries in 1897 numbered 720, with 507 paid native helpers.



Rev. J. Hudson Taylor.
Photo by Abraham, Keswick.

This widespread extension of mission work has not

been gained without suffering to the workers and converts. Religious persecution did not cease when the treaties granted toleration, although its form changed. Every form of strategy was adopted by some of the officials to put a stop to the work and to prevent the missionaries hiring premises. Here and there violent anti-foreign movements broke out, and in these the missionaries were the chief sufferers through their more exposed positions. The movements were almost invariably preceded by the dissemination of placards and tracts containing foul accusations against the missionaries and other foreigners, such, for example, as their use of infants for medicine. One of the worst riots occurred at Tientsin in 1870, when the Roman Catholic Mission was destroyed and many workers murdered. Since then there have been in different parts more than twenty hostile movements of considerable importance, the last culminating in the massacre of Kucheng (Fukien province) on 1st August 1895, when Mr. and Mrs. Stewart of the Church Missionary Society, six lady missionaries, a nurse, and two children perished in an attack by fanatical "vegetarians." At Kucheng, as elsewhere, the massacres have been followed by a spiritual awakening, and it is stated that within eighteen months

THE 100 C.I.M. MISSIONARIES OF 1887.

after the fatal 1st of August 20,000 inquirers had presented themselves to the three missions of the Fuchau district, and of these 5000 were received into the Church.

In breaking down the prejudice of the Chinese against the "foreign devils," medical missions have done a great work. Experience has proved that "it is Mercy which opens the way for Truth, and the human life of love that renders credible the message of the infinite love of God." The pioneer of this department in China was Dr. Peter Parker of the American Board in 1835. A striking example of the sympathy excited in high quarters by medical skill was given in the erection of the hospital at Tientsin, which Li Hung Chang, the foremost Chinese viceroy and statesman, publicly opened in grateful acknowledgment of his wife's recovery through the treatment of Dr. J. K. Mackenzie and Miss L. Howard, M.D.

Dr. Nevius, the late able American missionary, gave a list of missionary agencies in the order in which he thought they had proved fruitful. In the forefront he placed Bible and tract distribution and translation and literary work. There are many causes for this order in the special circumstances of China. The Chinese (men) are distinctly a literary people. They had the art of printing 900 years before it was introduced into Europe. They have a profound, if not superstitious reverence for printed paper. A huge system of competitive examination (the precursor of our own Civil Service examination) is organised throughout the land, somewhat after the style of the London University. One million students compete annually, and the poorest student may, if successful in the examinations, rise to the highest office in the empire. For the hundreds of millions of China there is but one written language, which is also understood by the learned classes of Japan and Korea, although the varying methods of pronunciation create 200 different spoken languages. The im-

portance of this unique field for the printed Gospel has been realised by the missionaries. The difficulties of Bible translation and revision have been shared by a band of able scholars like Medhurst, Gützlaff, Bridgeman, Goddard, Stronach, Schereschwesky, Moule, Griffith John, Piercy, and many others. The Bible Societies — British and Foreign, Scottish and American —have done a noble work in printing and distributing the Scriptures. The Christian Literature Society has done much to diffuse Christian and general knowledge. It was founded in 1885 under the guidance of the late Rev. Dr. Williamson of the National Bible Society of Scotland, and seeks to take full advantage of the present unparalleled opportunities. The disastrous results of the late war with Japan have caused the leaders of China to look more sympathetically upon Western civilisation and learning, and they have shown a striking readiness to consult the missionaries on the best means for the future development of the empire.

Rev. Alex. Williamson, LL.D.
Photo by Ralston and Sons, Glasgow.

Rev. W. H. Murray.
From Miss Gordon Cumming's *The Inventor of the Numeral Type for China.*

The work for the blind of the Rev. W. H. Murray (originally of the National Bible Society of Scotland, Pekin) promises to be not only a great blessing to the sightless, but also a priceless boon to the "sighted" Chinese. He has adapted the Braille system for teach-

ing the blind to suit the 408 distinct sounds of Mandarin Chinese (the language of 300,000). By a further development he has arranged it for sight as well as touch. Miss Gordon Cumming, the traveller and authoress, who has warmly espoused Mr. Murray's work, states that "it has been fully proved that the most ignorant peasants, both blind and sighted, can by this system learn to read and write fluently in periods ranging from one to three months." Mr. Murray's invention should prove of incalculable value in the teaching of native Christians, and a great blessing to the women of China, of whom not more than one in 10,000 is said to be able to read.

Prayer-Wheel.

The high priest of Chinese Buddhism is the Grand or Dalai Lama of Tibet, residing at Lhasa. This religious distinction was granted to Tibet in return for political fealty. A feature of Lamaism is the mechanical prayer-wheel, whose cylinder contains a roll of paper bearing the mystic words, "Om mani padme Hum," "Om! the Jewel in the Lotus, Hum!" Each revolution of the wheel—driven by hand, wind, or water,—is supposed to bring so much merit. The people, says Dr. Waddell in his *Lamaism*, "have fallen under the double ban of menacing demons and superstitious priests." From no country on the face of the earth would we less expect spiritual enlightenment than from Tibet, notwithstanding the Mahatmas of enthusiastic theosophists.

Tibet is jealously guarded from Western influence. Few Europeans have entered Lhasa, and no one is knowingly

allowed to do so. Missionaries are not suffered within the land. During the eighteenth century the Roman Catholics seem to have carried on a flourishing work, but they were expelled in 1760. During the present century, too, they got a temporary footing for a few years. The Moravians were the first Protestants to begin the attack upon the closed land. In 1856 their missionaries, Heyde and Pagell, settled at Kyelang, in the valley of Lahoul, on the western (Indian) frontier. They were joined by the learned Jäschke, who laid a foundation for succeeding workers by his Tibetan dictionary and Bible translation. Other stations were opened later on. Very touching and heroic is the story of patient toil and painful witness of these Moravian pioneers in their isolated stations among the Himalayan snows, where they suffered many hardships and had little cheer in the form of direct results. But they were preparing the way for the present extended attack on Tibet from many quarters. In Baltistan, west of Leh, the Scandinavian Mission Alliance is working; at Almora, on the western frontier of Nepal, is the London Missionary Society's station; on the Sikkim frontier, between Nepal and Bhutan (in both of which countries, too, Lamaism more or less prevails), are the Church of Scotland, the Scandinavians, the International Missionary Alliance (U.S.A.), and the Tibetan Pioneer Mission of Miss Annie R. Taylor, who made a memorable journey to the confines of Lhasa. From Chinese territory the Tibetan Mission Band works under Mr. Cecil Polhill Turner, who, with his wife, suffered in a riot at Singpán in 1893. The Tibetan Prayer Union unites the interest of these various bodies who are surrounding this last stronghold of undiluted heathenism. "God *may* be preparing another Jericho," writes Mr. Shaw, late of Leh, "but we must be prepared for much toil before the power of the Dalai Lama is broken."

To the Buddhist Buriats, a Mongol tribe in Siberia, the London Missionary Society early sent a mission, but the determined and disheartening opposition which Russia offers to all efforts not under the Greek Church led to its close in 1841. The Mongolian Mission was reopened in 1871 by James Gilmour, whose heroic life and lonely wanderings for twenty years among the coarse and almost repulsive nomad tribes have touched the heart of Christendom. He was privileged to see but one or two converts, but his argument with gainsayers ever was—the Mongols have as much right to a fair offer of Christianity as any other race. *Duty*, and not results weighed with Gilmour.

The First Manchu Pastor (U.P. Church).
Photo by James Paton, Greenock.

In Manchuria, the Canada of the Empire, the Irish Presbyterian Church (1869) and the United Presbyterian Church (1872) have laboured. Dr. John Ross was the pioneer of the latter, and from Newchwang and Moukden he, with his Irish and Scottish colleagues, has carried on a widespread work. At the present time there is a remarkable awakening, and hundreds are being baptized. A young preacher was lately put to death for Jesus' sake. Of this Dr. Ross writes (1897): "Instead of terrifying the people, the martyrdom of this young man has been the cause of rousing a spirit of inquiry more general and intense than ever in the neighbourhood. Rarely a day passes without ten or twelve applicants for baptism appearing for the registering of their names in the chapel."

"John Chinaman" is ubiquitous. In the Malay

Peninsula and neighbouring islands, in Australia and the South Seas, in America and London, the yellow race is found,—in such numbers in the United States and Australia that enactments for their exclusion are thought necessary. Among these exiled Chinamen missionaries labour. Some of the Chinese churches in America are flourishing, and their members conduct mission work in their native land. In London the venerable George Piercy, after thirty years of labour in China, seeks with other workers the salvation of the children of Sinim settled in the metropolis.

Rev. George Piercy.

The present outlook of missionary enterprise in the Chinese Empire is assuredly hopeful. The native church is being organised on the lines of self-support; a large proportion of the native Christians are eager to tell the good news to their neighbours; and a review of the field gives the impression that the native workers, voluntary and paid, form, on the whole, a band of earnest, reliable, and capable men and women. The numerical results are, moreover, most encouraging, especially when it is borne in mind that it is only fifty-five years since China was opened to the Gospel. The following summary of statistics, which does not include Tibet, is taken from the *China Mission Handbook*, published at Shanghai in 1896:—

Number of Missionary Societies.—44 (U.S.A., 20; British, 17; Canadian, 2; Continental, 5), occupying 152 central stations and 1054 out-stations.

Pastoral and Evangelistic Work. — *Ordained agents*, 641 (foreign, 389; native, 252); *unordained* (paid), 4442 (for.

M., 294; F., 641; native M., 2994; F., 513); *organised churches*, 706 (of which 137 wholly, and 490 partially self-supporting); *communicants* in 1893, 55,093; baptized in 1893 10,268 (adults, 6879; children, 3389); native Christian contributions in 1893, £6211.

MEDICAL WORK.—Certificated M., 143 (for. 96; native, 47); F. (for. 47; native, 11); medical students, 179 (M. 151; F. 28); hospitals, 71, with 18,898 in-patients; dispensaries, 111, with 223,162 district patients; opium refuges, 36; smokers admitted in 1893, 1088; fees from natives in 1893, £1498.

EDUCATIONAL WORK.—Schools, primary, 972, with 16,079 scholars; secondary, 114, with 3635 scholars; colleges or training schools, 46, with 1640 scholars; total teachers, 1536.

2. *Korea*

Korea (with about 13,000,000 inhabitants)—called the Hermit Nation, because of its long and determined isolation—promises to be one of the most successful of mission-fields, though one of the last to open its doors. The ruler of the peninsula was nominally a vassal of China, but Japan disputed the claim, and hence arose the late war so disastrous to Chinese pretensions. The Rev. John Ross of Manchuria has the honour of being the pioneer Protestant missionary. Visits in 1873 and 1874 to the frontier "Korean Gate" laid the needs of the country heavily upon his heart. The Gospel of St. Luke was translated by him and his colleague, Mr. M'Intyre. The first convert, a Korean employed to set up the type, was sent into Korea with a hundred copies, and returned in six months with the glad tidings that some men wished to confess Christ. When Mr. Ross and Mr. Webster were able to undertake the perilous journey, they found a hundred ready for baptism. These had to undergo severe persecution. Dr. Allen, of the American Presbyterian Mission, settled at Seoul in 1884, at the request of Ritjutei, a Korean of rank who had been converted

in Japan. Dr. Allen's mission of mercy to the bodies of the Koreans has led to a great development of the agencies seeking the salvation of their souls. The Church of England subsequently established a bishopric, and the Methodists, Presbyterians of Victoria, and a Canadian Society have also joined forces. Mrs. Isabella Bird Bishop, the authoress and traveller,—a convert to missions through seeing the need of the heathen and the work accomplished by missionaries in oriental countries—lately spent two years in Korea, and is trying to rouse the Christian Church to a due sense of the importance of the field. The work in the Pyong Yang district, Mrs. Bishop says, "is the most impressive mission work I have seen in any part of the world." And, she adds:—

MRS. BISHOP.

> It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the Divine justice and love, of the Atonement, and of the necessity of holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there greatly strengthened my own faith. . . . A door is opened wide, how wide only those can know who are on the spot. Very many are prepared to renounce devil worship, and to worship the true God, if only they are taught how; and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living.

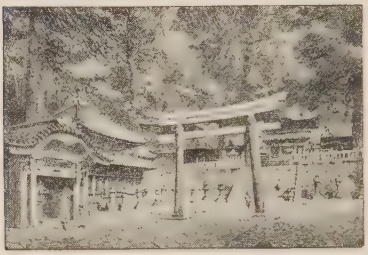
3. *Japan*

So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God [supposed to refer to the Pope], *or the great God of all, if he violate this command, shall pay for it with his head.*

That was the edict of the seventeenth century which marked the close of the first attempt to Christianise Japan. The attempt was begun in 1549 by Francis Xavier, who had his attention drawn to the land by a Japanese exile in Southern India. In thirty years the Jesuit and other Orders claimed 100,000 converts, and before the persecution had put an end to their work the number of Christians is said to have reached 2,000,000. When the pagan reaction —largely brought about by political causes—set in, the Christians suffered unspeakable torments. Few of them apostatised. In the final insurrection of 1637 as many as 37,000 were massacred, and numbers were hurled from the "Tarpeian Rock" of Tappenburg in Nagasaki harbour.

For more than 200 years Japan rigidly shut her doors to foreign contact. Only a few Dutch traders were allowed to remain on the isle of Deshima, under strict surveillance and harassing rules. The Mikado, or Emperor, at the old capital of Kyoto was nominal ruler, but the real power was in the hands of the Shogun, or military head, at Yedo, and each of the Daimios, or feudal lords, exercised power in his own domain. The ancient religion of the land was *Shintoism*, "a compound of the worship of nature and of deified human beings." "Shinto" is the Chinese equivalent of the Japanese *Kami-no-michi* (*theos logos*), "the way of the gods." Its characteristic features are the absence of an ethical or doctrinal code, and the implicit obedience to the Mikado as the descendant and representative of the gods. Shintoism has no idols or images. Its worship "consists merely in washing the face in a font, striking a bell, throwing a few *cash* into the money box, and praying silently for a few seconds." Its symbols are the mirror and the *gohei*, or strips of notched white paper. In the mirror the worshippers are supposed to see their own hearts and then to compare them with the *gohei* hanging alongside. Shintoism, says Professor

Dixon, "is rather an engine of government than a religion. It keeps its hold on the masses chiefly through its being interwoven with reverence for ancestors and patriotic ideas." On the popular mind the later Buddhism, with its elaborate ritual, has a firmer hold than the bald cult of Shintoism, though no clear line can be drawn between them, as the temples of both are frequented without much discrimination. The struggle between the two systems was brought to an end two centuries ago by the Shinto gods and heroes being regarded as manifestations of Buddha.



A Shinto Temple.

The sudden transformation of this mediæval feudalism and Asiatic despotism into an advanced representative government is one of the wonders of history. The limited contact with the handful of Dutch contributed to the change. In them, too, Commodore Oliver Hazard Perry found useful interpreters when he sailed into Yedo harbour on 1st July 1853, with his four "volcanoes," which struck terror into the hearts of rulers and ruled. His object was to induce the Japanese to forgo their policy of isolation. Lord Elgin, after successfully completing the treaty of Tientsin, made a further advance within the closed doors, and the treaty of Yedo (1858) laid the basis of our relations with Japan. Increasing contact with the outside world wrought speedy and amazing changes—not, however, without fierce struggles between the new and the old parties. After a civil war the Shogunate was abolished in 1868, the Mikado became real ruler, the Daimios voluntarily surrendered their feudal

privileges, and European methods of government were adopted. The Christian Sabbath had become the official day of rest in 1874, and representative government was established when the two Houses of Parliament met in 1890. The sea, which had hitherto been an isolating barrier, became a pathway of commerce. The results of Western methods were clearly shown in the war with China. Japan delights to be called the Britain of Asia; and in position, area, and population it bears a striking resemblance to our island home.

Among the factors which have contributed to this marvellous revolution, Christian missions have been perhaps the chief. America naturally led the way. The Rev. John Liggins and C. M. (afterwards Bishop) Williams, of the Protestant Episcopal Church, were the first to arrive in 1859, and before the end of the year they were followed by Dr. J. C. Hepburn of the Presbyterian Church and by Verbeck, Brown, and Simmons of the Dutch Reformed Church. The next year the Baptists sent the Rev. J. Goble and the Japanese Santaro, the former a marine and the latter a waif of Perry's squadron. Before the end of the first decade the Church Missionary Society and the American Board had entered the field. The first convert was baptized in 1866, and in 1872 the first church was organised by Ballagh (Dutch Reformed) under the simple name of "The Church of Christ."

The early work was carried on in the face of opposition and suspicion, largely a legacy of Jesuit traditions. The men employed to teach the missionaries were frequently Government spies. As late as 1868 the drastic edict at the head of this section was republished throughout the length and breadth of the land, and was not withdrawn till toleration was proclaimed in 1873. In those circumstances little could be done by way of direct preaching. The missionaries gave themselves to the preparation

of literature, and they took advantage of such openings as they got in the Government schools. As Dr. Ferris says: "God led our missionaries into the schools, and the kingdom of Christ entered Japan through the schools." Among those first workers were distinguished educationists, like Dr. Verbeck, who, after the revolution of 1868, became the head of the Imperial University of Tokyo and the adviser of the "Makers of New Japan." To that early educational work is, no doubt, partly due the significant fact that the converts in Japan have been largely young men from the higher ranks of society.

NEESIMA AND HIS WIFE.
From *The Missionary Herald.*

After ten years of absence Joseph Hardy Neesima returned to his native country in 1874 to found the celebrated Doshisha, "One-Purpose Company," or Christian University. His is a romantic story. As a youth his inquiring mind was stirred by reading in a Chinese book the first words of Genesis. "This is the God for whom I am looking," he thought, and he secretly determined to find out about Him. To leave Japan was a capital offence, yet he hid himself in a Shanghai produce boat. He ultimately worked his way to America in a vessel belonging to the late Hon. Alphæus Hardy, who received him into his own family and provided him with a college education. Having acted as interpreter to the first Japanese embassy during its stay in the United States, he was pardoned for leaving his native land, and he went back cherishing, as he said, the purpose of founding an institution in which should be taught "the

Christian principles of faith in God, love of truth, and benevolence towards one's fellow-men." Through the liberality of the American Board and local sympathisers, he was enabled to rear fine buildings which became the centre of evangelistic and educational work. In the year 1889 there was a remarkable revival among the Doshisha students, and 172 of them professed faith in Christ. Neesima died in 1890, beloved and lamented. A banner carried in the funeral procession bore these suggestive words of his: "Free education and self-governing churches: if these go together, the country will stand for all generations."

Dr. Hepburn.

When the earlier years of preparation had passed, it looked as if Japan were to become at once a Christian nation. The greatest enthusiasm prevailed among the Japanese for everything Western. New missionary societies poured in their forces. A large number of able native pastors were being trained, and congregations began to develop an unlooked-for power of self support. Thousands of converts were being received every year at an ever-increasing rate. The Speaker of the first Parliament was a Christian, and there were other Christian members. All the Protestant missionaries united to arrange for the translation of the Bible, and the task was heartily entered upon by foreign and native scholars under the lead of the venerable Dr. Hepburn. The New Testament was published in 1880 and the whole Bible in 1888. In 1879 Mr. Batchelor of the Church Missionary Society began a work among the aboriginal Ainus of Yezo, which, after twelve years of waiting, began to show hopeful signs. The Roman Catholic Church, which had found its task of

renewing the old work made easy through lingering traditions and customs in certain villages, gained many converts. So did the Russo-Greek Church, which had established itself in 1870.

The bright hopes of 1890 have not, however, been realised. Since then there has been a decided lull. Fewer converts have been won and there has been a revival of Buddhism. Moreover, there has appeared in some quarters a rationalistic spirit within the churches. The cause of all this is generally thought to be the intense national spirit, if not pride, developed of later years. In so far as this has shown itself among the Christians in the shape of a legitimate determination to make the churches self-supporting and self-propagating, it is a matter for gratitude. Some mission writers think that foreign missionaries are now required in Japan more as advisers than as rulers, and that so far as ordinary evangelistic and educational workers are concerned, there is little need of outside help. They urge, however, that some strong men should still be sent to guide the young church and to fill posts of special importance; and they seem to think that lady missionaries cannot be dispensed with. A great desire for union has shown itself among the different bodies. Although the present numerical advance is comparatively small, there are tokens of a deepened spiritual life in the churches. A winnowing process has been going on during the season of rationalism and excessive patriotism; and many regard the present as a time of preparation for a greater ingathering than has hitherto been known.

The Island of Formosa and the Pescadores were Japan's war prizes from China. The English Presbyterian Church began a mission in the south of Formosa in 1865 under Dr. Maxwell, and the Canadian Presbyterian Church occupied the north in 1872 through Dr. G. L. MacKay, whose successful work as recorded in *From Far Formosa*

has won him a foremost place in the ranks of missionary writers. Since the Japanese occupation much interest has been awakened in the evangelisation of Formosa among Japanese Christians.

Tibetan Lamas.

Slaves on the Way to the Coast.
From Livingstone's *Last Journals*, edited by Horace Waller (Harper and Co.).

CHAPTER IX

THE DARK CONTINENT

The continent of Africa is exactly three times the size of Europe, though its population, variously estimated from 127 to 200 millions, is probably not more than half as large. It has been called the "pagan continent,"[1] because the bulk of its people belong to none of the world's "book religions," and it contains six-sevenths of all the pagans on the globe. It is also known as the "Dark Continent,"—being the last of the world's divisions to be opened to the light of civilisation. When Queen Victoria ascended the throne, our knowledge of Africa was confined for the most part to the northern borders, the region of the Cape, and a few patches here and there on the coast-line. For years later, indeed, geographers represented the interior by a few conjectural situations and the supposed Mountains of the Moon. The great river and lake systems.

[1] Northern or Mohammedan Africa will be treated under Islam.

now the glory of physical Africa, were unknown. Bruce, indeed, had partially explored the Nile during last century, and Mungo Park had perished on the Niger in 1806. But light did not begin to break on the Dark Continent till the missionaries Krapf and Rebman (1845-52) astonished the world with their discoveries of the snow-capped mountain, Kilimanjaro, four degrees from the Equator, and with the rumours of a great inland sea. Livingstone, the prince of explorers, and his followers, Burton, Speke, Grant, Baker, Stanley, Cameron, Thomson, and many more, have contributed to the map of Africa those details which bring it well-nigh into line with the other continents.

But the moral and social condition of its people has, above all, won for Africa the epithet "dark." "One universal den of desolation, misery, and crime" is a true description of the state of much of its surface. Contact with the evils of civilised Europe has often but added to its sad plight. Lord Palmerston used these strong words of the slave trade :[1]—"The crimes committed in regard to African slavery and the slave trade were greater in amount than all the crimes of the world to the present time." All the more honour to the memory of those great men who, amidst bitter opposition, led the successful crusade against the accursed traffic in human flesh and blood, and were also the leaders in the modern missionary movement. As far as Great Britain is concerned, the progress of the crusade is indicated by three landmarks :—the memorable decision of Lord Mansfield in 1772 that "*as soon as any slave sets his foot on English ground he becomes free*"; the Act of 1807 abolishing the *slave trade;* and the Act of 1834, which put an end to *slave-holding* in the British dominions. Since then strenuous efforts have been made to crush the African coast and inland traffic, conducted chiefly by the Arab traders, those "whited sepulchres" who, as A. M.

[1] For the early history of the slave trade see p. 38.

Mackay expressed it, led bands of helpless captives from the interior to the coast along "hell's highway," leaving behind a track of bleached bones to tell the ghastly story of strife and sin. No wonder the cry of those simple sufferers gave a peculiar urgency to Africa's call to the Church of Christ.

The bondage of the African has not been confined to the use of the slave-stick. Africa has been the abode of many other forms of cruelty. Tribe has waged cruel war upon tribe; the most abominable practices have prevailed; human sacrifices, murder, rapine, and uncleanness have abounded. A lurid light was cast on what must have been the state of many places by the report of the sickening sights which confronted the British army at Benin in 1897. The Africans have been under the tyrannical and degrading sway of the medicine man or sorcerer and the debasing fear of demons. The prevailing religion of much of Africa has been *fetichism*, a name which may be popularly used to describe the worship of any object, animate or inanimate, arbitrarily supposed to embody some supernatural power. The witch doctor is looked upon as the skilled man who can alone regulate this power for weal or woe in bodily sickness or temporal affairs.

The language map shows the clearly defined racial distribution of the continent. The Hamitic and Semitic peoples mainly occupy the Mohammedan zone, which is not dealt with in this chapter. The inhabitants of Negro-land have to be carefully distinguished from the much superior Bantus to the south of the Equator, and these again from the Hottentot and Bushmen of the south-west, who are the least advanced of the African peoples.

The origin of the Christian Church in Africa, and the significance of the labours of the earlier and later workers, have been suggestively indicated by Dr. Cust in the dedication of his *Africa Rediviva*.

LANGUAGE MAP
OF
AFRICA
Semitic
Hamitic
Negro
Bantu
Hollentot Bushmen
Malay
ARABIC
IMOSHAGH
OR
TUAREG
MANDE
GALLA
SOMAL
NUBA
KONGO
LUNDA
ZULU
Cape Town

To the memory of Simon of Cyrene, the first African cross-bearer; the Eunuch of Ethiopia, the first African who was baptized; Apollos of Alexandria, the first African mighty in the Scriptures; Cyprian and Augustine, the first men, and Katharina, Felicitas, and Perpetua, the first women who died for Christ in Africa; Frumentius, the first translator of God's Word into a language of Africa; and the great army of martyrs, evangelists, and philanthropists, who, just as the translator renders a word into vocables and symbols intelligible to the ear of each African tribe, so by their lives, their utterances, and their manner of dying, translated into symbols intelligible to the heart of the poor African the great, eternal, and all-sufficient truth that Jesus Christ died on the Cross for the salvation of the whole human race.

Shall we err in saying that the once great Church of North Africa was swept away by Mohammed's followers because she was not a missionary Church? "She stood there," said Bishop Wilberforce, "and made no sign to the heathen below her; she did not gather into the Church, she did not reproduce the Church in a native Church." The Coptic Church, on the contrary, sent missionaries to India, and she still exists in Egypt and Abyssinia, though her light burns feebly and is obscured by much that is contrary to the spirit of Apostolic times.

West African Missions

The slave trade was used in the providence of God to lead the British Churches to West Africa; and Sierra Leone, the scene of Hawkins's first expedition (p. 48), was also the scene of the first triumphs of the Cross. Granville Sharpe, Wilberforce, and their coadjutors settled there the slaves freed by Mansfield's decision, and others captured from slave ships. Zachary Macaulay was a distinguished early Governor of the settlement. In 1816 the Church Missionary Society sent as the schoolmaster of the colony W. A. B. Johnson, the converted Whitechapel

day-labourer, who had said, "I am ready to go to Sierra Leone and die for the name of the Lord Jesus." On his arrival Johnson wrote of the motley collection of representatives from many tribes, "If ever I have seen wretchedness, it has been to-day. These poor degraded people may be called the offscouring of Africa, but who knows whether the Lord will not make His converting power known among them." An attack of yellow fever closed Johnson's seven years of faithful and fruitful service. "I cannot live, for God calls me," was his own interpretation of the early end of his ministry. He had, however, seen a marvellous change. There were hundreds of communicants in the churches, and in 1822 the Chief-Justice stated that "while in ten years the population had increased four-fold, the number of criminal cases at quarter sessions had fallen from forty to six, and of the six not one was from any village under a missionary or schoolmaster." George Warren and other Wesleyans contributed their share to the wonderful change. The work has gone on under many difficulties and disappointments. The great loss of life due to the unhealthy climate has gained for Sierra Leone the name of "the white man's grave." Of the eleven missionaries and their wives who arrived in the year of Johnson's death, six died that year, and three more within eight months. Fifty-seven missionaries and their wives died within the first twenty years. A bishopric was established in 1852, and within seven years three bishops had died of fever. Now Sierra Leone has ceased to be a mission-field. The Church is "self-governing, self-supporting, and self-extending," and native clergy and teachers have almost wholly taken the place of Europeans.

The black Republic of LIBERIA (population about a million) originated in the settlement of freed negroes from America, and its evangelisation has been carried on by the American Churches. The Presbyterians and the Methodists

arrived in 1832. The pioneer of the latter was Melville Cox. "If I die, you must come and write my epitaph," he had said to a friend before leaving home. "What shall I write?" "Write, let a thousand fall before Africa be given up." A few months ended his course, but many successors have entered into his labours, among them Bishop William Taylor, who has developed self-supporting missions in Africa, and whose work is also carried on in Portuguese West Africa. The Episcopal and Baptist Churches have likewise done noble work in Liberia, and the Bishop of the former church is a coloured man. Thousands of communicants are found in the churches, which with schools are established in almost every village. There is, however, much ground to be overtaken. The people do not seem to have been fully prepared for their freedom, and their influence on the surrounding heathenism has not yet fulfilled the expectations of the founders of the Republic.

Native Pastor of Old Calabar (U.P. Church).
Photo by Alex. Ayton, Edin.

The Gold Coast is strewn with the graves of many missionaries. Of the first eight German workers sent out by the Basle Mission, four died within a few weeks, two returned home invalided, and the other two had soon to withdraw. The great mortality continues, for the mission lately reported thirteen deaths within ten months. The Rev. Joseph Dunwell died at Cape Coast Castle in 1834, the first of a band of Wesleyan heroes who have not flinched from the occupation of the deadly shores. The horrors witnessed by the German missionaries when captive at Coomassie until they were relieved by Sir Garnet Wolseley are still fresh in many minds. Old

Calabar, to the west of the Cameroons, has been the scene of many victories over superstition and cruel rites gained by the Rev. H. M. Waddell of the United Presbyterian Church of Scotland and worthy successors like the venerable Anderson, not long gone to his rest. Many converts have been made and much literary and educational work accomplished. The English Baptist Mission to the Cameroons had its origin in Jamaica, like that of the United Presbyterian Church during the wave of enthusiasm which succeeded the West Indian emancipation. "We have been made slaves for men; we can be made slaves for Christ," said some of the freed men. And from the island of Fernando Po the mission spread under the direction of such men as Alfred Saker, the industrial missionary, who laboured till 1876. The work is now in the hands of the Basle Mission, as the Germans, by a narrow and short-sighted colonial policy—in striking contrast to the British custom—forbade any language but German when the Cameroons came under their sway. In this policy they but follow the example of other Continental nations, subordinating the claims of the Gospel to the cause of political supremacy.[1] The same intolerance has prevented missionaries of

[1] The action of Germany in annexing Namaqua and Damara Lands and other tracts led to the "scramble" for Africa by the European Powers, which resulted in the partition of the unappropriated regions by the Congress of Berlin (1884-85) and by subsequent international conventions. The following, taken from W. & A. K. Johnston's atlas, gives approximately the extent and population of their respective possessions (see map of Africa), and the figures are significant in view of the future evangelisation of Africa:—

British Possessions and Protectorates—Area in English square miles 2,479,073, Population 40,000,000; *French*—A. 3,000,630, P. 27,099,000; *Portuguese*—A. 735,304, P. 4,431,970; *Spanish*—A. 213,770, P. 437,000; *German*—A. 866,000, P. 5,110,000; *Italian*—A. 602,000, P. 6,300,000; *Congo Free State*—(now practically a Belgian protectorate) A. 900,000, P. 30,000,000.

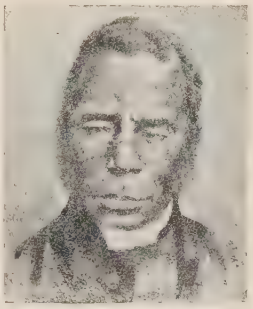
The remaining area under the Turkish Empire and native free States represents about 22 per cent of the whole.

other nationalities from settling in French Senegambia, though the Paris Evangelical Society represents there the Reformed Churches, and the English Wesleyans are labouring in the neighbouring British settlement on the Gambia. The Jesuit intrigues in Spanish Fernando Po have not succeeded in displacing the Primitive Methodists or in preventing them from founding stations on the mainland. The Bremen Mission joins with the Basle Society in caring for German Togoland, between Ashanti and Dahomey, and to the south of the Cameroons the American Presbyterians and the French Evangelical Mission have made a good beginning on the Gaboon.

Among the most hopeful of the West African fields is the NIGER region, in which many distinguished native Africans have borne witness. Prominent among them was Samuel Crowther, a freed slave-boy of the Slave Coast, who was in 1827 the first pupil enrolled in the Church Missionary Society's Fourah Bay College at Sierra Leone, now affiliated with the Durham University. Crowther afterwards studied in London, and went with Henry Townsend as an ordained missionary to his own Yoruba people in the newly-founded city of Abeokuta. There he found his mother, from whom he had been torn by the Mohammedan raiders twenty-five years before, and she was the first to be received into the native church. It was the chiefs of these Yorubas who sent in 1848 to Queen Victoria the message of thanks for missionary teachers and the suppression of slavery, accompanied by an entreaty for the development of legitimate trade—a message which elicited from Her Majesty the memorable reply: "Commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the true God and Jesus Christ." The subsequent history of the Yoruba Mission

has been chequered. It was for a time discontinued, but was resumed in 1879.

It is as the Bishop of the Niger, with his seat at Lagos, that Crowther is best known. The river Niger, having a course of 2000 miles, is the great waterway of West Africa (the Congo we connect with Central Africa). Crowther accompanied Lord Palmerston's first expedition of 1841, sent to strike a blow at the slave trade, and he also went with the more fortunate expedition of 1854. The Upper Niger region is peopled by Mohammedans and is under French protection. The Lower Niger, with its greatest tributary, the Binue, is in the territory of the British Niger Company, and the inhabitants of its basin are mostly pagan. Many stations were planted on the river by Crowther, and he superintended the mission till his death at Lagos on the last day of 1891. The Niger Mission has entailed much suffering on the workers and has cost many lives. Of the fourteen fellow-voyagers of the heroic Mrs. Hinderer, who went to join her equally heroic husband in 1853, ten had died in two years. Crowther's successor, Bishop Hill, fell before he reached his destination. A special feature of the mission has been the preponderance of native missionaries. A great hindrance has been caused by the evil lives of unworthy traders and by the traffic in rum and other spirits from Europe and America. A member of the Government of Lagos has declared that the liquor imported into that colony amounts to 1,230,000 gallons annually! No wonder the traffic has been described as having "all the enormity of systematic cruelty



BISHOP CROWTHER.
From *The Missionary Review of the World.*

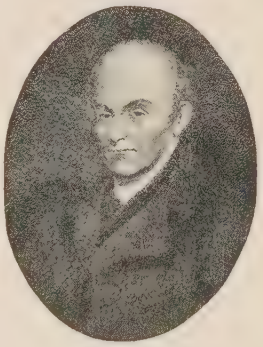
to children—a conspiracy of representatives of civilised nations against simple tribes of men who know not what they do." This detestable traffic is one of the greatest obstacles to the progress of the Gospel in the Niger and other regions of Africa, and is a subject which should stir the conscience of every Christian nation. The time for reconsidering the liquor clause of the Brussels Act of 1890-91 is at hand, and there is the hope that the Governments of Europe will take advantage of the occasion to restrict, if not to prohibit, the traffic, so demoralising to the natives and so destructive of legitimate commerce.

South Africa

The South African mission-field presents a marked contrast to that of West Africa. The "white man's sanatorium" might appropriately describe it in place of the "white man's grave." Not the profits of the slave trade, but the desire of colonising first attracted Europeans. We have noticed (p. 75) the struggles for its possession between the Dutch and British, and we have referred to the pioneer missions of the Moravians. "Never," says Dr. Cust, "was such a field for the Christian missionary, and he has little to fear either from the climate or the people." The missionary has, however, had his own share of troubles, largely consequent on the inevitable conflicts which arise when the interests of the colonist and gold-seeker of civilised nations conflict with those of uncivilised peoples. The gradual progress from the coast northwards to the Zambesi and Chuene has been attained only after a long and painful struggle. Now the greater part of South Africa may be said to be a Christian and Protestant land; and, with the exception of the strip belonging to Portugal, it is under the laws of Protestant rulers. A third of its

population is nominally Christian. South Africa has been called the "light end of the Dark Continent."

In the closing year of last century Vanderkemp (p. 94) arrived at Cape Town as the pioneer of the London Missionary Society. He worked with untiring zeal for the regeneration of the despised HOTTENTOTS, and the secret of the influence exerted over them by this distinguished linguist, physician, and scientist was the great love which prompted him to say, "I should not fear to offer my life for the least child among them." As the mouthpiece and champion of the natives against the tyrannical treatment of the Boers, Vanderkemp was hated with a bitter hatred. The Boers repeatedly tried to shoot him and to destroy his Hottentot settlement of Bethelsdorp in the vicinity of Algoa Bay, which he carried on till his death in 1811.



DR. VANDERKEMP.
From *The Story of the L.M.S.*

Across the Orange River in GREAT NAMAQUALAND lived a notorious Hottentot chief, Africaner, an outlaw who had murdered his Dutch master, and whose very name had become a terror to the native tribes and the colonists. To the neighbourhood of his kraal the brothers Albrecht went in 1807, suffering terrible hardships on the journey as well as at the station they founded. Those heroic men died in a few years, and it was to carry on their work that Robert Moffat, the Scottish gardener, who lived to become the Nestor of South African missionaries, set his face northwards in 1807. He went thither under the influence of John Campbell, the London pastor, whose prolonged tours in South Africa did much to further the

mission cause. Under Moffat's influence Africaner, who had been previously baptized by Ebner, became a changed man. A striking proof of the civilising effects of Christian missions was given when Moffat took Africaner to the Cape. The Governor was greatly impressed, and spent the price set upon the outlaw's head on presents for himself and his people. A Dutch farmer, whose uncle had been killed by Africaner, could only exclaim on seeing the transformation wrought, "O God, what a miracle of Thy power!" Africaner's subsequent conduct proved that the change had been real. Before his death he gathered his people together and exhorted them to remember that they were no longer savages but Christians, and men of peace.

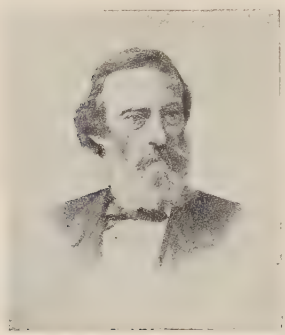
ROBERT MOFFAT.
Photo by Elliott and Fry.

In 1820 Moffat, with his young wife, Mary Smith, began his remarkable mission to the BECHUANAS beyond the Orange River. In the following year they settled, with their colleague, Hamilton, on the river Kuruman, 700 miles north of Cape Town. From that centre they carried on their evangelistic and civilising work, combined with geographical exploration, in Bechuanaland and Matabeleland. At first they met with much discouragement from the apathy, opposition, and feuds of the natives as well as the unworthy conduct of nominal Christians, but signs of spiritual life soon appeared, and the six baptisms of 1829 were the first fruits of an abundant harvest. It was Moffat who, during a visit to England, attracted David Livingstone to Africa, and when Livingstone started for Kuruman in 1840 he

carried with him 500 copies of Moffat's Sechuana New Testament. A worthy memorial of Moffat has been erected in the fine institution at Kuruman. A notable trophy of his labours and of those of successors like Mackenzie, Price, and Hepburn is Khama, King of the Bamangwato branch of the Bechuanas, who is recognised by Europeans and natives alike as a brave and high-minded Christian gentleman. The manner in which Khama has sought to save his subjects from the curse of strong drink has won him universal admiration and sympathy, and his efforts to reclaim the wandering and savage Masarwa tribe have been described by Mr. Selous, the hunter, as "the work of converting a tribe of miserable nomadic savages into a happy pastoral people." Khama unhesitatingly ascribes his position to-day "to the influence of Christ's Gospel, brought to him by the agents of the London Missionary Society." The Society has also a mission among the Matabele, which has become more hopeful since the fall of the chief Lobengula.

Many efforts have been made to reach the KAFFIRS (or, as they call themselves, the Amaxosas or Fingoes) to the east of Cape Colony. William Shaw was the chaplain of a band of Wesleyan emigrants who settled in 1820 at Albany, north of Algoa Bay. After a few years Shaw gave himself up to mission work, and established a chain of stations along the coast as far as Port Natal. Though the work was sadly interfered with by the frequently recurring Kaffir wars, it has proved that the Kaffirs are capable of becoming devoted disciples of Christ. The Kaffrarian work of the Scottish Free and United Presbyterian Churches (founded by the Glasgow Missionary Society, p. 90) has also been greatly blessed. The Rev. Tiyo Soga, a convert of the United Presbyterian Church, was a distinguished preacher and translator, and his name and fame are maintained by his medical missionary son. The

chief centres of the Free Church are at Lovedale and Blythswood. The Lovedale Missionary Institution, founded by Govan in 1841, has, under Dr. Stewart, attained a position of eminence as a high-class educational institute and training home for ministers and teachers. Industrial work is emphasised, and a medical department has been recently added.



Rev. Dr. Stewart of Lovedale.

An interesting feature of South African mission work is the large number of agencies from Continental Europe. The Berlin, Rhenish, Paris, Norwegian, and Hermannsburg Societies chose South Africa as their first field. The Berlin Society conducts extensive operations in Cape Colony, Natal, Orange Free State, and the Transvaal. The Rhenish Society's work in Cape Colony is self-supporting. Schreuder was the pioneer of the Norwegian Mission to Zululand, and his influence was such that Cetewayo spared his station during the Zulu war, while others were either disturbed or destroyed. The Paris Missionary Society has conducted a notable work among the Ba-Sothos or Basutos (one of the largest tribes of the Bechuanas) to the east of the Orange Free State. The missionaries found on their arrival in 1833 many friends among the descendants of the Huguenot refugees who had sought an asylum at the Cape after the revocation of the Edict of Nantes. Their early work in Basutoland is closely identified with the name of M. Cassalis. The chief, Moshesh, was converted in 1869, and the prospects of the mission have been bright since Basutoland became a British Crown colony. The Hermannsburg Missionary Society

was the outcome of the living faith of Louis Harms, the pastor of the parish of Hermannsburg, in the kingdom of Hanover. Dr. Fleming Stevenson, in *Praying and Working*, has told the inspiring story how the previously indifferent German peasants were transformed by Harms's teaching and example into missionary enthusiasts, and how the first band of their number—colonists and missionaries—sailed from Hamburg in their own ship, the *Candace*, in 1883, followed by the parting advice from the pastor, to *pray*—"As long as you pray, it will go well with you, body and soul." A large tract of land was bought near Pietermaritzburg, in Natal, and to this "new Hermannsburg" many more parishioners went to Christianise the Zulus. Harms in seven years had raised £20,000, all in answer to prayer, for his rule was never to ask people directly for money. His followers carried on and extended the work after his death, and now there is a network of stations among the Zulus and Bechuanas of the Transvaal, with over 50 missionaries and 12,000 communicants. The Swedish Church also conducts a mission in Natal and Zululand, and the Swiss Mission (Canton de Vaud) works in the Transvaal as well as in the south of Portuguese East Africa.

The American Board of Commissioners[1] was the first to enter ZULULAND, its missionaries, Grout, Champion, and Adams, being led thither in 1834 by Dr. Philips of the London Missionary Society, who was long one of the most influential of South African missionaries. In spite of the opposition of the successive chiefs, Dingaan, Panda, and Cetewayo, much good work has been accomplished, and the literary efforts of the missionaries have been noteworthy. Under the auspices of the Free Church of Scotland is conducted the Gordon Memorial Mission to the Zulus, founded by the Dowager Countess of Aberdeen in memory of her late son, who had desired to begin such a

[1] Has also a mission in Portuguese West Africa.

mission. The Church of England, too, through the Society for the Propagation of the Gospel, is largely represented throughout South Africa. Its work was mainly founded by Robert Gray, the first bishop of Cape Town (consecrated 1847), whose interest in the Malayan (Mohammedan) emigrants and in the Kaffirs is remembered with deep gratitude. The great development in its colonial and missionary operations within half a century is seen in the present nine bishoprics of South Africa. The Episcopal Church in Scotland co-operates. The English Society of Friends works in Kaffirland. One of the most gratifying features of recent years is the rapidly growing missionary interest of the Dutch Reformed Church of South Africa, which had long shown an unfortunate indifference to the spiritual interests of the natives.

To sum up, it is calculated that there are now nearly 400 missionaries representing the above-named Societies in South Africa, and there must be about 200,000 native Christians in connection with the various churches.

Central Africa

The Zambesi, Great Lakes, and Congo Basins

Geography and missions have gone hand in hand in Central Africa. In treating of the entrance to the interior, we might begin with the discoveries of Krapf and Rebman on the east coast, but it is perhaps more natural to start from South Africa as the base for the northern advance, with the Scottish medical missionary, Dr. David Livingstone, as the central figure. Livingstone had inclined to China, drawn thither by the spell of Dr. Gutzlaff's *Voyages*. That and other missionary books which influenced the weaver-boy he got from the library of the Blantyre Village Missionary Society founded by Deacon Neil, an

obscure servant of God, whose humble efforts were thus richly blessed, and are worthy of remembrance as well as of imitation. We have seen how Moffat's influence changed Livingstone's plans, and even before he left London in 1840 the bent was given to his life's work by Moffat's advice to "push on to the vast unoccupied districts to the north." By the lessons which he received in the use of the quadrant on the voyage to the Cape, he was preparing himself for crossing Africa and for taking those geographical observations declared by Sir Thomas Maclear to be the finest he had ever met with. Livingstone served an apprenticeship at Kuruman, and saw enough of mission work there to make him a believer in its true success. He then struck out new paths for himself, and even while comparatively near Kuruman he had a taste of the peculiar joy of the missionary pioneer. "I bless God," he said, "that He has conferred on me the privilege and honour of being the first messenger of mercy that has trod these regions." But before he plunged into the far interior he had some years of more or less settled work at the new stations of Mabotsa, Chonuané, and Kolobeng, along with his wife, Mary, the eldest child of the Moffats, to whom he quaintly says he "screwed up courage to put a question beneath one of the fruit trees" at Kuruman. At their successive stations he was "the jack-of-all-trades without doors," and she "the maid-of-all-work within." Sechele, the chief at Chonuané, pathetically asked "why Livingstone's forefathers had not come to teach his ancestors, for they all passed away into dark-

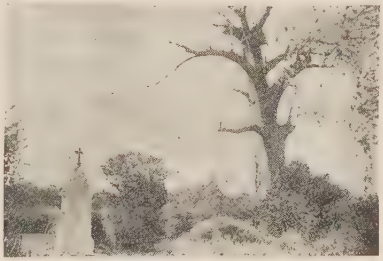
DAVID LIVINGSTONE.
From his *Biography* by Thomas Hughes (Macmillan and Co.).

ness without knowing whither they were going." And what of the millions still unreached in the unknown beyond! Henceforth the God-given work of his life was to pioneer in Central Africa. "I shall open up a path to the interior or perish." But it was as no mere traveller. "I am a missionary, heart and soul," he wrote to his father. "God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be." To the London Missionary Society he wrote on the eve of the first great journey: "Cannot the love of Christ carry the missionary where the slave trade carries the trader?" "If we wait till we run no risk, the Gospel will never be introduced into the interior," was his reply to those urging caution and prudence. His wife and children were sent home—not, however, before they had shared the privations of the forward movement. The keen sufferings and the great dangers encountered on his travels he met in the strength of the promise of "all power" which accompanied the Lord's command to "Go"; for, as he wrote at a trying and critical period, "It is the word of a gentleman of the most sacred and strictest honour, and there is an end on't." His firm conviction was:—"My life is charmed till my work is done."

When Livingstone returned to Britain (1857) he found himself the most famous man of the day, and his visit made the Dark Continent "the most interesting part of the globe to Englishmen." He left with the students of Cambridge a sacred charge, which, as we shall see, has had far-reaching consequences for the evangelisation of Africa. He told them:—

> I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut again. I go back to Africa to try to open a path for commerce and Christianity. Do you carry out the work which I have begun; I leave it with you.

He returned in 1859 as the leader of a Government expedition, accompanied by his "guardian angel," as he termed his wife. Alas! he soon laid her in a solitary grave on the banks of the Zambesi, and the usually reserved man cried, "Oh, my Mary, my Mary! how often have we longed for a quiet home since you and I were cast adrift at Kolobeng." But the spirit of the great man remained undaunted, and he set himself to the further exploration of the Zambesi, Shiré, the Lakes, and the Congo and Nile sources. Another visit home intervened, with a trip to India, where he got the now famous "Nassick" boys. Everywhere he was "heart-sore and sick of human blood" as he crossed the baleful track of the Arab slave dealers, strewn as it was with the dead and those dying of a broken heart,—"the strangest disease I have ever seen in this country . . . it attacks only the free who are captured." No news having been received of Livingstone for two years, Henry M. Stanley was sent to search for him in 1871 by the *New York Herald*. They met at Ujiji, on the shores of Tanganyika, and after they parted, on 15th March 1872, no white man again looked upon "the bent figure in gray." Four days later he wrote in his diary, "My birthday. My Jesus, my King, my life, my all! I again dedicate my whole soul to Thee—accept me." On the 1st May following he concluded a letter to the *New York Herald* with the words, now inscribed on his tomb, "All that I can say in my solitude is, may Heaven's richest blessing come down on every



Mrs. Livingstone's Grave.

one—American, English, or Turk—who will help to heal this open sore of the world," and that day twelve months he was found dead upon his knees in the lonely hut at Ilala, near Lake Bangweolo. Then followed one of those memorable incidents which are the precious legacy of the human race. His black servants, Susi and Chumah, called together the whole of the party, and not a single man of the fifty-six faltered when they heard their plans. The heart of Livingstone was fittingly buried under a tree in the heart of Africa, and Jacob Wainwright, one of the "Nassick" boys, read over it the burial service. The body was embalmed, for those faithful sons of Africa determined that the remains of their beloved master and benefactor should be handed over to his own kith and kin. And they carried them a year's march to the coast. "The story stands alone in history," says Mr. Tom Hughes, the biographer of Livingstone. "The ten thousand had Xenophon still alive to lead them back, and they were soldiers and Greeks; but Livingstone was dead, and his men negroes, and most of them recently freed slaves." Susi and Chumah did not leave the body till it was deposited by a proud though sorrowing nation in the centre of the nave of Westminster Abbey on 15th April 1874. What could more eloquently testify to the living power of a strong Christian man! "A more perfect example of a downright, simple, honest life, whether in contact with queens or slave-boys, one may safely say, is not on record on our planet."

Most of the missionary efforts to reach Central Africa owe their origin to the interest awakened by Livingstone or by Stanley, who went in search of him. The electrical influence of Livingstone's charge to the Cambridge students resulted in the Universities' Mission. Charles Frederick Mackenzie, the Scotsman, and second wrangler, was consecrated Bishop in 1861, and led forth the first party of five

missionaries, who, under Livingstone's personal direction, settled at Magomero, in the Shiré highlands, near Lake Shirwa. One of their earliest acts was to rescue ninety slaves, who formed the nucleus of the settlement. But calamity upon calamity overtook the enterprise. The Bishop and three others soon found African graves, and only Horace Waller was left of the original party. Mackenzie's successor, Bishop Tozer, changed the seat of the mission to the island of Zanzibar. There a good work has been carried on among freed slaves, a work closely associated with the names of Sir Bartle Frere and Sir John Kirk. Stations have been planted over a thousand miles of the mainland to Lake Nyassa, the very heart of the slave-yielding region, and farther south almost to the scene of the former disasters. An indication of the change wrought in a few years is given in the beautiful church built by Bishop Steere on the site of the old slave mart at Zanzibar. The grave of the good Bishop, who did invaluable work, too, by his translations into the widespread Swahili language, occupies the spot where stood the whipping post, at which "many an unhappy African had in years gone by writhed under the cruel lash of the slave owner." Zanzibar became a British Protectorate in 1890.

Bishop Mackenzie.
From his *Memoir* by Dr. Goodwin.

The keen interest excited in Scotland by Livingstone's death resulted in a joint expedition under E. D. Young of the Royal Navy, who had already served under Livingstone in Africa. The object was to take steps to commemorate the distinguished Scotsman by carrying out his cherished design of founding industrial missions in

the highlands of the Shiré and Nyassa regions. The party included Mr. Henry Henderson of the Church of Scotland, and Dr. Robert Laws, representing the Free Church, as well as the United Presbyterian Church (of which Dr. Laws is a missionary), and later, the Dutch Reformed Church of South Africa.

The Free Church pioneer chose Lake Nyassa; the *Ilala* was launched on its waters and the LIVINGSTONIA Mission founded at Cape Maclear, at the south end of the Lake. But the site was found to be unhealthy. When Professor Henry Drummond visited the deserted station he was led by a native into the forest, "and there among the mimosa trees, under a large granite mountain, were four or five graves. These were the missionaries." A new centre was formed among the Atonga at Bandawe, 150 miles farther north, and other stations have been founded on the western side of the Lake. Dr. Laws continues to be the distinguished head of the mission, which is exercising a widespread and beneficent influence in stopping the slave trade and such evil customs as the poison ordeal. There has been a significant connection between this mission and the Free Church work in South Africa, for, according to Mr. Tom Hughes, "perhaps the most noteworthy of all the Scottish missionary work has been done amongst the Angoni by Kaffir pupils of Dr. Stewart, trained at Lovedale, and sent among this tribe, who still retain the Kaffir tongue in their northern home."

DR. LAWS.

Henry Henderson proved himself a wise layer of a

foundation when he chose Blantyre in the Shiré as the site of the Church of Scotland's Mission. The mission, like most others in the Dark Continent, has had to pass through many a day of darkness and trial, and its title-deeds are registered in grave after grave of devoted workers.[1] The mission has been planned on an industrial and educational basis, with Blantyre, Domasi, and M'lanji as centres. From a single coffee plant reared by the missionaries has evolved the flourishing planting industry of British Central Africa. A strong active church, largely of young men, is being developed by Dr. Clement Scott and his colleagues, and the character of the deacons and other native workers gives much promise. The beautiful mission church at Blantyre, built by Dr. Scott with his own trained native labour, is one of the wonders of the African mission-field. It is owing to the influence of the Scottish missions and of the African Lakes Corporation (a commercial Company which was formed to develop legitimate trade, free from the evils of the liquor traffic) that British Central Africa is now a thriving British colony instead of a blighted Portuguese possession.

BLANTYRE CHURCH, B.C.A.
From *A Glimpse of Mission Work and Scenery* by James Reid, Blantyre.

The London Missionary Society has also paid dearly in lives (including that of its well-known Secretary

[1] See *The Martyrs of Blantyre*, by the Rev. Wm. Robertson, M.A. (Nisbet); and *A Hero of the Dark Continent*, by the Rev. W. H. Rankine, B.D. (Blackwood).

Mullens) in establishing its mission in the region of Lake Tanganyika. The expedition was led by Captain Hore, R.N., whose brave wife was the first white woman to penetrate that part of Africa. Arnot's Garanganze or Ketange Mission is situated to the west of Lake Bangweolo, and in German East Africa the Moravians, the Berlin Societies (I. and III.), and the Leipzig Society have begun work under Merensky and other leaders. On the Upper Zambezi the Paris Society and the Primitive Methodists have planted stations. The work of the former among the Ba-Rotsi is an advanced post of its Basuto Mission, and under M. Coillard has been conducted with dauntless courage and striking success.

Rev. Dr. J. Lewis Krapf. From his *Travels*.

When Krapf was driven out of Abyssinia he settled in 1844 at Mombasa, to the north of Zanzibar, and two years later was joined by Rebman. Though the direct results of those two missionary pioneers of the Church Missionary Society cannot be said to have been great, they exercised a striking indirect influence. In 1873 Sir Bartle Frere found Rebman quite blind, but still immersed in his dictionaries and translations, which he carried on with the help of his faithful attendant, the son of his first convert. Before Krapf died on his knees at Wurtemburg in 1881, he had the satisfaction of seeing his forecast made thirty years before come true regarding the missionary importance of the great waterways of Africa, and his proposal for a chain of stations, "linking together the eastern and western coasts," being faced by the Christian Church. In 1874 the Church Missionary

Society founded Freretown, on the mainland opposite Mombasa, to harbour freed slaves. It became a successful missionary colony under Price, who had trained Livingstone's Nassick boys in India, and he brought to Freretown 150 more of his *protégés*. Stations such as Mamboia and M'pwapa have been planted in the interior. The Swedish Mission (1861) and the United Free Methodist Mission (1865) were started on the suggestion of Krapf.

The crown of the Church Missionary Society's African work is its Uganda Mission. It originated in a letter from Stanley challenging Christendom to send missionaries to King M'tesa, who was said to be ready to receive teachers. Uganda, between Victoria and Albert Nyanza, was the most powerful and best organised state in Central Africa. Although the difficulties of starting a mission in a practically unknown region and far from a settled base were enormous, the interest awakened and the money at once subscribed constrained the Society to regard the appeal as a call of God. Lieutenant Shergold Smith, R.N., who had experienced the darkness of Africa in Ashanti, and was filled with love to the Africans, was appointed leader, and the first band, with A. M. Mackay as the youngest member, left in 1876. Of the eight who started, only three reached their destination. Shergold Smith and O'Neil were murdered within six months, and it was the story of their martyrdom which stirred James Hannington to follow in their train. Much of the early history of the mission gathers round the life of A. M. Mackay, "the best missionary since Livingstone," according to Stanley; and there are few finer pictures in missionary or other history than that of the brave, sagacious, and tender-hearted Aberdeenshire man alone in Uganda. How he appeared in his trying situation has been graphically described by Stanley :—

He has no time to fret, and groan, and weep, and God knows if ever man had reason to think of graves, and worms, and oblivion, and to be doleful, and lonely, and sad, Mackay had when, after murdering his bishop and burning his pupils, strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the wilderness, and to hear him lead his little flock to show forth God's loving-kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment one derives from it.

A. M. Mackay.
From his *Biography*, by his Sister (Armstrong).

The secret of Mackay's courage is given by his colleague Ashe in those words : " Very humble, very weak, very child-like was he on his knees before God; very bold, very strong, very manly afterwards, when he bore for three hours the brow-beating and bullying of Mwanga and his chiefs."

Bishop Hannington.
From his *Life*, by E. C. Dawson

Those testimonies to Mackay give an insight into the trials of the mission. The caprice of M'tesa and the hostility of the Arab traders were bad enough, but nothing to the state of affairs after the accession of the vacillating and tyrannical Mwanga. The first Bishop, Hannington, was murdered by his orders in 1885, but before he died he sent the message to Mwanga that he was about to die

for the Baganda, and that he had purchased the road to Uganda with his life. 1886 was the year of the great persecution. "The demeanour of the converts," writes Miss Stock in her story of the mission, "made a great impression on the head executioner. He came and reported to the King that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire." But, wrote Mackay, "So it is, and will ever be—some will press into the kingdom in times of greatest trial." The situation was complicated by the arrival of Jesuit missionaries. Mwanga was driven from the throne in 1889, and during the subsequent Arab ascendency the missionaries were compelled to leave. Mwanga himself then became Christian, and was reinstated with the help of the Christians. With his characteristic weakness he wavered between the Protestant and Roman Catholic communions. Mackay died in 1890, but not before he could say, after reviewing the remarkable succession of events of the preceding six years, that "the greatest and till recently the most tyrannical power in all East Africa is now in the hands of men who rejoice in the name of Christian." That same year the British East Africa Company signed a treaty with Mwanga, and when two years later the Company threatened to withdraw on account of the cost, it was largely the action of the friends of the mission in raising a large sum of money which prevented that calamity, and led in 1894 to the British Protectorate.

The mission work of Uganda and Mengo has made marvellous progress. In 1896 there were 12,888 native Christians and catechumens (showing an increase of 4414 for the year), and 2653 of them were communicants. There were 671 native Christian teachers working in connection with eleven main centres. The greatest enthusiasm is shown for the possession of the Bible, which is

now complete in the Laganda language, and it is estimated that 120,000 people are learning to read and write. The native Church is being rapidly developed, and is sending missionaries of its own into the needier regions beyond. The country has been opened up to an extraordinary extent, and Mackay's dream of a railway to the coast will soon be realised. The unstable Mwanga attempted a revolution in 1897, and he has been replaced by his infant son. The contrast between to-day and twenty years ago shows how rapidly events have been moving of late in the interior of the Dark Continent.

Mr. H. M. Stanley.
Photo by Walery, Ltd.

Hardly less rapid has been the movement of events from the western approach by the river Congo or Livingstone, the world's second greatest waterway, whose alternative name was given by Stanley in acknowledgment of Livingstone's explorations at its sources. It was Stanley's *Through the Dark Continent* which led to the great missionary impulse of the last few years, and to the founding in 1884 of the Congo Free State with a population of 40 to 50 millions. In Stanley's wanderings of 7000 miles he "did not meet one single Christian nor any one who had ever heard the Gospel." The door which he had opened was immediately entered by the Churches. Chief among them have been the Baptists of England and America. Grenfell and Comber, the notable pioneers of the English Baptists, who had been previously working in the Cameroons, were the first to reach the Congo in 1876. They established stations up the river as far as Stanley Pool (since con-

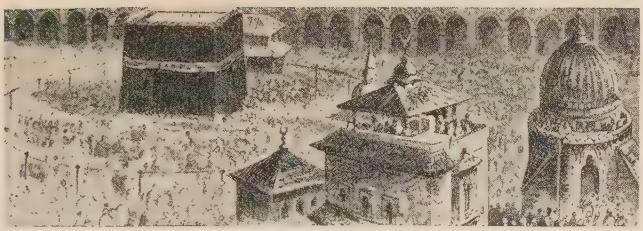
tinued to Stanley Falls). The story of the sufferings and deaths of the missionaries forms a painful yet glorious page of history. Comber died in 1884, in his thirty-fourth year, hopeful of the future. "The Congo Mission was never so full of promise as to-day," he wrote. "No one can study its brief history without seeing most clearly the over-ruling hand of God." His personal attendant was the first convert in 1886. His brother, his wife, his brother's wife, and his sister all laid down their lives for Congo land, thus bearing out his own words spoken before he went to the Congo, "There are graves of saints in Africa; more such may be found yet." A like story of heroic suffering and seeming disaster attaches to the early work of the Livingstone Inland Mission of Mr. and Mrs. Grattan Guinness (1878), subsequently handed over to the American Baptist Missionary Union. James Telford was the first of the workers to fall. He had said at his farewell meeting, "I go gladly on this mission, and shall rejoice if I may but give my body as one of the stones to pave the road into interior Africa, and my blood to cement the stones together, so that others may pass into Congo-land." His successors—many of them since fallen in the fight—have rejoiced in numerous sons of Congo-land brought to Christ since the first church was instituted in 1886. Mr. and Mrs. Guinness have started a second mission, the Congo Balolo, in connection with their East London Institute, and numerous other agencies are at work. The country is being opened up. Cannibalism, the slave trade, and other evils are being successfully fought. The language has been reduced to writing by Mr. Holman Bentley. Four large mission steamers ply on the Upper Congo, and a railway is being made to Stanley Pool in the region of the obstructive cataracts. In all, over 200 European and American missionaries are engaged, there have been some remarkable spiritual move-

ments among the people, and the outlook is decidedly hopeful.

The great expenditure of life on the Congo has been often criticised. An answer has been given in the statement that Christ did not tell His disciples "Go ye to the *healthy* places of the world." The experience so dearly bought has proved helpful to later workers, and it has been an inspiration to the whole Church of Christ to find so many men and women of a like mind with the young missionary who, after comparing the present work in Africa to the laying of the unseen stones in the foundation of a great bridge, said, "If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, certain as I am that the final result will be a Christian Africa." The mission to the Dark Continent, it has been well remarked, is an example of that principle of vicarious suffering that governs the world.

F. J. Comber.

A Few of the many Missionaries who have fallen on the Congo.
From *The Congo for Christ*, by Myers (Revell).



The Kaaba at Mecca.
From Sievers's *Asien.*

CHAPTER X

Islam

The rapid spread of Islam, the faith of Mohammed, over a large part of the Christian and non-Christian world was one of the most remarkable movements of history.[1] The map of the prevailing religions (p. 235) shows the Mohammedan band to stretch from China to the westmost limit of Africa,—175,000,000 people, or nearly one-eighth of the human race, being bound together by the creed whose essence is summed up in the short sentence: "There is no God but God, and Mohammed is His prophet." This creed, said Gibbon, asserts "an eternal truth and an eternal lie." It was the emphasis laid upon the great truth of the unity of God that made Mohammedanism prevail over the degenerate and idolatrous churches of the Middle Ages, and that gives it vitality and power at the present day. Of the religion of Islam Dr. Jessup[2] says: "In the apprehension of the Christian faith it must be regarded as a step in advance of all pagan systems, and yet falling short of the morality and spirituality of the Gospel, and destitute of any provision for human redemption." Sir William Muir points out three radical evils

[1] See p. 7.

[2] *The Mohammedan Missionary Problem.*

which must continue to exist so long as the Koran is the standard of belief. These are: "First,—polygamy, divorce, and slavery are maintained and perpetuated. . . . Second,—freedom of thought and private judgment in religion are crushed and annihilated. . . . Third,—a barrier has been interposed against the reception of Christianity." "They labour," adds Sir William, "under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. . . . The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth that the world has yet known."

Arabia is the sacred land to Moslems. He is an unfaithful follower of the prophet who, having the means, neglects to go on pilgrimage to Mecca, the birthplace of Mohammed (570 A.D.). There his forefathers, of the Koreish tribe, were guardians of the Káaba, "an ancient temple of rude construction," which, under a different ritual, has been transformed into the Mohammedan holy of holies. No Christian is knowingly allowed to enter its sacred precincts, and Arabia, with a population of eight to ten millions, "is to the human eye sealed against the benign influence of the Gospel." A beginning has, however, been made. The Hon. Ion Keith-Falconer, formerly Arabic Professor at Cambridge, consecrated his brilliant gifts to the cause of Christ in Arabia. He died in 1888, after two years' work in the neighbourhood of Aden, but the mission which he founded in connection with the Free Church of Scotland is being vigorously prosecuted. The south-east of Arabia has also been hallowed by the grave of a missionary, the saintly Thomas Valpy French, who, after he had resigned the Bishopric of Lahore, gave the last few months of his life to witness for his Master in Muscat. The Arabian Mission of the Dutch Reformed Church of America (1889) works upon the east coast from the two

centres of Busrah and the Bahrein Islands. The missionaries have few opportunities of public preaching, but they are widely circulating the Bible and breaking down prejudice and opposition through medical assistance.

The Sultan of Turkey, as the Caliph or successor of Mohammed,[1] is the prophet, priest, and king of the Mohammedan world, the Defender of the Faith, who is girded with the sword of the prophet, the shadow of God upon earth. This complete union in his person between the temporal and spiritual power in Turkey forms one of the greatest barriers to the progress of the Gospel. The Mohammedan who abandons his faith is guilty of treason against the State, and, notwithstanding many promises of religious toleration extorted by European nations, it is still almost as much as a Mohammedan's life is worth to become a Christian in Turkey. Although the Mohammedan religion, as Professor Freeman points out, "does not command that Christians shall be persecuted, it does command that they shall be treated as subjects to Mohammedans," and the frequent cold-blooded massacres of Christian peoples by the Turks have shocked the civilised world. So long as the political power of the Turk lasts, there can be no real freedom to preach the Gospel within his domains. In consequence, direct mission work in the Turkish Empire has been almost entirely confined to the

Abd-ul-Hamid Khan, the Sultan of Turkey.
From *The Armenian Crisis*, by F. D. Greene (Putnam).

[1] The Persians and Moors reject this claim, which is founded on the cession of the rights of the Caliphate by the descendant of the Koreish family to the Turkish Sultan, Selim I., in 1517.

reviving of the degenerate oriental churches,[1] whose existence had been a stumbling-block rather than a help in the conflict with Mohammedanism. Missionaries expect those churches, when they are "reformed, renewed, refilled with life divine," to be the great power for winning the Moslem population. The American Board and the American Presbyterians have given a splendid lead in this work. Fisk and Parsons were in 1818 the pioneers of a large band who, in face of the intolerance of the Turks and the suspicion and bigotry of the ecclesiastics of the Eastern churches, have carried on a notable crusade. The policy of reforming the oriental churches wholly from within was subsequently found to be impracticable, owing to their attitude of opposition and persecution, and this led to the formation of independent Protestant communities, the first being organised at Constantinople in 1846. Those communities, writes Mrs Bishop, are "tending to force reform upon an ancient church which contains within herself the elements of resurrection." The American Societies have now 155 organised churches, with 13,528 communicants and 60,000 adherents, and the staff of workers includes 223 American missionaries and 1094 native pastors, preachers, and teachers. Their magnificent educational work at Constantinople, Beirut, and elsewhere embraces 5 well-equipped colleges, 6 theological seminaries, and 610 schools, with a total of 27,400 students.[2] The Arabic translation of the Bible —the work of their missionaries Dr. Eli Smith and Dr. Van Dyck—is one of the most efficient missionary agents, and for the circulation of it and many other versions used in the Turkish Empire the Bible Societies (British and American) have large agencies. The

[1] These churches in Turkey include the Greek, the allied Bulgarian (3,000,000), the Armenian (2,000,000), Syrian or Jacobite (70,000), and the Maronite (250,000).

[2] *The Armenian Crisis*, by F. D. Greene.

Methodist Episcopal Church of America has sought to do a similar work in BULGARIA since 1857, and the American Reformed Presbyterians in Northern SYRIA. One of the great formative influences for the quickening and liberating of Bulgaria has been the Robert College on the Bosphorus, which is the outcome of American missions.

PALESTINE and missions to the Jews in the Empire were discussed in Chapter III. To reach the Moslems of the Holy Land and to break down intolerant opposition much is being done through medical missions and lady missionaries. The rule of the Turk is hard to endure in any place, but it is doubly hard to think of the Turkish soldiery guarding the very sepulchre of our Lord. That fact itself should call forth the Crusader spirit, not by way of revenge and political conquest, as often of yore, but in loving effort to win them all for Jesus.

MOSQUE OF OMAR, ON THE SITE OF THE TEMPLE AT JERUSALEM.
From Sievers's *Asien*.

In EGYPT Mohammedan intolerance is tempered by British influence, and the missionary outlook is consequently more hopeful. The American United Presbyterian Church is the chief agency engaged, and in addition to its efforts for the quickening of the Coptic Christians it has had considerable success among Mohammedans. The Church Missionary Society made an early effort to reform the creed and practice of the Copts through its missionaries Jowett, Gobat, and others, and part of its renewed interest in later years was shown in the encouragement given to

the late Miss Whateley with her admirable schools for Mohammedan boys and girls.

The 20 millions of North Africa are almost all Mohammedan. It is a remarkable fact that until the North African Mission was organised in 1881 no Protestant mission existed for the series of settled states which are situated along the Mediterranean from Egypt to Morocco. The mission had its origin in Mr. and Mrs. George Pearse's interest in the Kabyles of Algeria, but its present operations, conducted by nearly a hundred missionaries, also embrace Morocco, Tunis, Tripoli, and Egypt, with hopes of reaching out to the sparsely peopled Sahara, where there is now no worker. Little has been done to evangelise the great and populous Soudan. The brave pioneer, Graham Wilmot Brooke, made several unsuccessful attempts, and the Rev. J. A. Robinson and he laid down their lives in leading a forward movement from the river Niger.

Henry Martyn.
From his *Biography*, by George Smith, C.I.E., LL.D. (Revell).

The first Protestant missionary to Persia was the Senior Wrangler and Indian chaplain, Henry Martyn, "saint and scholar," who in great weakness of body went thither in 1811, and "in one short year, spent at Shiraz, he began and finished the translation of the New Testament into Persian," at the same time boldly declaring Christ to the bigoted Mullahs. He died shortly after, at Tokat in Asiatic Turkey, at the age of thirty-one. The learned and devoted Dr. Pfander worked for some years in Persia under the Basle Society (from 1829). In 1834 the American Board established a mission to the Nestorian

Christians of Ooromiah in Persia. The mission (now under the American Presbyterian Church) has been blessed to the ingathering of a strong Protestant community, and there are over fifty missionaries at work, chiefly among the Nestorians and the Armenians. Dr. Bruce of the Church Missionary Society entered Persia in 1869. He has revised Henry Martyn's New Testament, and the work at Ispahan and Baghdad gives much promise. In 1893 a Mohammedan convert of the American Mission, Mirza Ibrahim, was the first Protestant martyr of Persia, his dying message being, "All is well; tell the Church to pray for me and commend me to Jesus. I knew when I became a Christian I was putting a knife to my throat." For the rest of the Mohammedans of Central Asia little has been done. The eighteen or twenty millions in China are brought into contact with many Gospel agencies, although as yet the direct efforts to reach them seem few.

India presents a peculiarly favourable field for the mission to the Mohammedans, for there, under the absolute religious toleration of the British Government, the work can be carried on among sixty millions, or nearly one-third of the whole; and influence gained in India will have results all over the Moslem world. Henry Martyn's work bore fruit in the subsequent baptism, and ordination by Bishop Heber, of Abdul Masih, whom he had employed to copy his Persian New Testament. Since then there have been many distinguished converts from Mohammedanism. In the course of a significant paper read at the "World's *Parliament of Religions*" at Chicago by the Rev. Maulvi Imad-ud-din, D.D., formerly a preacher in the Royal Jama Musjid of Agra, and now an able defender of the Christian faith by tongue and pen, he gave short biographies of no fewer than 117 men of position and influence who had embraced Christianity. From Peshawur and Quetta efforts are being made to influence the turbulent Mohammedan

tribes on the north-western frontier, and it is hoped an entrance may thus be gained to Afghanistan. A great change, too, is coming over a section of the Mohammedans, and a *New Islam* as well as a *New Hinduism* is springing up in India.

The Indian Archipelago contains a large Mohammedan population. Of the thirty millions in the Dutch East Indies, nine-tenths are nominally Moslem, and they tend to increase. A great work is being carried on in Java, Sumatra, and the Malayan Peninsula by the Rhenish and other missions, and it is said that 30,000 Mohammedans have been won for Christ.

The evangelisation of Mohammedan lands is perhaps the greatest and most difficult problem for the Church of Christ. Our rapid survey of the work in this field shows that this is being increasingly realised, and although the efforts hitherto put forth have been lamentably inadequate, the results are full of hope. An improvement is steadily taking place in the conditions for such work through the growing influence of the Christian nations on the Mohammedan powers, the spread of education, and the increasing witness of Protestant Christianity, which is gradually undoing the evil effects upon the idol-hating Moslem of the stagnation and corruption of the Oriental Churches.

Jumma Mosque, Delhi.

OTAHEITE.
From Cook's *Voyages*.

CHAPTER XI

THE SOUTHERN ISLES

THE islands of the south are distributed over an immense area. From the most easterly of the Polynesian group to Madagascar there is a stretch of fifteen thousand miles, while New Zealand is distant five thousand miles from the Sandwich Isles. The fifty millions of people[1] inhabiting this vast tract may be roughly said to belong to the one great Malayo-Polynesian stock ; and geographers divide the islands (from east to west) into Polynesia, Micronesia, Melanesia or Australasia, Malaysia, and Madagascar (with Mauritius[2]). We shall begin with the missions to the first three divisions, "to that milky way of islets clustered in distinct archipelagos, and spanning the

[1] Keith Johnston's estimate distributes as follows :—Madagascar, 3½ millions ; Malaysia, 40 millions ; Melanesia (including nearly 4 million colonists in Australia and New Zealand), about 7 millions ; Micronesia, 190,000 ; and Polynesia, 161,000.

[2] The population of Mauritius is chiefly composed of Coolie emigrants from India.

southern Pacific between America and Asia like so many giant stepping-stones in the sea." On these "gems of the Pacific," girdled by their barrier reefs, which the tiny coral polyp has raised, nature has lavished many gifts; and there, if anywhere, it has been made clear that the most beautiful surroundings are powerless to regenerate. While every prospect was found to be pleasing, the inhabitants were savages of the most degraded type. Mrs. J. G. Paton in her charming letters has described their state as that delineated in the first chapter of Romans, with cannibalism added.

TAAROA UPOO VAHU, THE SUPREME DEITY OF POLYNESIA.

From the L.M.S. *Juvenile Missionary Magazine.*

The story of the South Sea missions is so full of adventure and romance that to do it justice would require more chapters than our pages will admit. We can only select a few typical incidents, but this is the less to be regretted as there has been a wonderful similarity of experience in the various groups. The conditions on many of the islands are very different from those of the great fields we have already described. The population of some of them is insignificant, that of the whole of Polynesia, for example, amounting to a sixth part of the city of Calcutta. But in them we have had exhibited, on a small scale and within our own times, the issue of that fight which must be fought until the whole earth shall acknowledge God in Christ. And the issue is full of hope.

The first party of the London Missionary Society, under Captain Wilson in the *Duff*, reached TAHITI, the chief of the SOCIETY GROUP, in 1797 (see p. 90). The majority left the island, unable to endure the terrible

sufferings and privations they had to face, and two proved faithless under the drag and strain of the immoral heathen environment. In 1809 Henry Nott (the former bricklayer) and another alone remained; and the result of the first twelve years seemed to be absolute failure. But day-break was at hand. The king, Pomare, was the first to ask for baptism; idols were thrown away; priests even joined in burning them. The Sabbath was observed, and great numbers put themselves under instruction, many doubtless from very mixed motives. The heathen party made a last desperate stand. They attacked the Christians and were defeated. The unexpected clemency of the king so impressed them that they too joined the winning side. Within a few years Tahiti might be said to be a Christian island, although much remained to be done for the instruction of the people and the deepening of their spiritual life. The development of the Church was sadly marred by troubles arising out of French aggression and Roman Catholic proselytising, and the island eventually came under the dominion of France. It is, however, a striking proof of the thorough Bible training given by the early missionaries that although the English missionaries were ousted, the great majority of the people have remained staunch to the Protestant Church under their native pastors and the Paris Missionary Society. Some writers have tried to disparage the effect of missionary work in the South Seas. To such critics Charles Darwin, who visited Tahiti and other islands, replied in these words :—

CAPTAIN WILSON.
From *The Story of the L.M.S.*

They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood, a system of profligacy un-

paralleled in any other part of the world, infanticide, a consequence of that system, bloody wars, where the conquerors spared neither women nor children,—that all these have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager, to forget these things would be base ingratitude; for should he chance to be on the point of shipwreck on some unknown coast he will most devoutly pray that the lesson of the missionary may have extended thus far.

John Williams, the ironmonger's apprentice who became one of the greatest of missionaries, was the discoverer of Rarotonga, in the Hervey Group (Cook's Islands), and he wrote thus of its inhabitants. "When I found them in 1823, they were ignorant of the nature of Christian worship; and when I left them in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and evening." One reef could not give scope sufficient for Williams's life-work, and it was while in Rarotonga that he built, with his own hands and few tools, the *Messenger of Peace*, by means of which he began his voyages among the islands. These he continued until he fell a martyr in far-off Erromanga (New Hebrides), killed by cannibals, who only left his bones and skull to be buried by his sorrowing friends. Samoa was one of the earliest islands upon which the *Messenger of Peace* left native teachers, and from it Williams set sail upon that fatal voyage, bearing with him converted Samoans as missionaries. Even then, however, he had the joy of seeing in Samoa fifty thousand, out of its sixty thousand people, under Christian instruction—rich earnest of the present Christian kingdom.

Rev. John Williams.
From *The Story of the L.M.S.*

The work of the Wesleyan Church on the TONGA or FRIENDLY ISLANDS has been equally fruitful. There is now not one heathen remaining. The contrast between the old and the new was finely shown in one of the churches, where the communion rails were made of ancestral war spears, and two clubs formerly worshipped as gods were fixed at the foot of the pulpit stairs. In 1834 a great revival took place in the islands; King George became a local preacher, and a burning desire arose to send the Gospel to FIJI. Cross and Cargill led the expedition, and other distinguished missionaries, such as Hunt and Calvert, carried on the mission, so that in less than forty years a Christian king ruled over a Christian people. When Fiji was ceded to Great Britain in 1874 King Thakombau presented his club to Queen Victoria, and with it sent by Sir Hercules Robinson this message: "The King gives Her Majesty his old and favourite war club, the former and until lately the only known law in Fiji." The first British Governor, Sir A. Gordon, testified: "There has been a work done here whose thoroughness and large-heartedness exceeds all my expectations," while in her book, *At Home in Fiji*, Miss Gordon Cumming draws two pictures—of 1835, when Cargill and Cross "resolved at the hazard of their lives to bring the light of Christianity to those ferocious cannibals"; and of 1875, when "every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister," when there are "well-attended schools" and "nine hundred devout congregations," and when "the first sound

REV. JOHN HUNT.

which greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer." In the little island of Mbau is a church whose baptismal font is made out of the stone altar against which the human victims offered for sacrifice were wont to be dashed.

Results not less remarkable were attained by the American Board in the SANDWICH or HAWAIIAN ISLANDS, the scene of Captain Cook's murder, and lately ceded to the United States. Within four years of the arrival of the first missionaries, the bodies of the king and queen, who had died on a visit to England, received a Christian burial. The islands have been the scene of some wonderful revivals. During that of 1837, under Titus Coan, 1705 persons were baptized on one day; and within six years there were 27,000 converts. In 1863 the American Board was able to hand over the whole burden of the churches to the natives themselves, and the Hawaiian Evangelical Association has, in addition to its home burdens, done nobly for the evangelisation of the other groups of Micronesia.

In Melanesia the struggle between pagan darkness and Gospel light is still going on. Some of the NEW HEBRIDES, indeed, have been Christianised, such as Aneityum, whose state in 1841 was described by A. W. Murray as that of "war, murder, cannibalism, strangling of widows, murder of orphan children, polygamy, and the consequent degradation and oppression of the female sex." Dr. Geddie and Dr. Inglis laboured long on the island. The memorial tablet of the former bears the words:—

> When he landed in 1848 there were no Christians here;
> When he left in 1872 there were no Heathens.

The story of the conversion of the little island of Aniwa, too, has added a classic to missionary literature in the *Autobiography* of John G. Paton. Erromanga has been called

the martyr island, for in it the Canadian brothers Gordon as well as Williams gained the martyr's crown. Through the efforts of a happy combination of Scottish, Canadian, and Australian Presbyterian Churches, the southern islands of the group, with the exception of Tanna, are now Christian. In the New Hebrides, as elsewhere in the South Seas, the native Christians have shown a keen interest in procuring the Bible in their own native tongue, and for its translation they devoted the profits of their arrowroot crop for a period of fifteen years !

JOHN G. PATON.
From his *Autobiography* (Revell).

The Anglican Melanesian Mission has worked in some of the northern isles of the New Hebrides as well as in the BANKS, SANTA CRUZ, and SOLOMON GROUPS. It was begun by Bishop Selwyn of New Zealand, and was for ten years (1861-71) under the Bishopric of the brave and cultured Coley Patteson, whose yearly cruises among the islands were closed by his murder on Nukapu in the Santa Cruz group, his death being almost certainly due to the evil effects of visits from disreputable white traders. His companions learned of the tragic end when they found, drifting from the shore, a canoe in which the savages had placed the lifeless body of the Bishop.

BISHOP J. COLERIDGE PATTESON.
From his *Life*, by Miss Charlotte M. Yonge (Macmillan and Co., Ltd.).

The Maoris of NEW ZEALAND are one of the finest

types of the South Sea Islanders. Their early apostle was Samuel Marsden, chaplain of an Australian penal settlement, who in a spirit of love and bravery trusted himself to them, although he knew them to be dreaded cannibals. In a very special way Britain largely owes to Marsden those prized islands; and his friend and fellow-missionary, the Wesleyan Samuel Leigh, shares the credit along with him. Success attended the missionaries, but, after New Zealand became a British colony in 1840, land complications and consequent wars embittered the natives. Then followed serious defections and the spread of a spurious Christianity, in some ways not unlike that of the Chinese Taiping. Of late years there has been a steady revival, and at least three-fourths of the Maori race, numbering a little over 40,000, are associated with the Episcopal and other churches. But they have been dwindling away, like the small remnant of the degraded aborigines of Australia, for whom the Moravian Hagenauer, among many others, has nobly laboured. In the Sandwich Islands the population of 140,000 found by the first missionaries now hardly exceeds 40,000. This gradual disappearance of the natives is a sad feature of almost all the work in the South Seas, and many people believe that their extinction is but a matter of time, as they cannot withstand the conditions, especially the evils, attendant on the white man's civilisation. Others take a more hopeful view of their future; but even granting they are dying out, that fact should give urgency to the duty of leading them into the fold of the Good Shepherd while yet the privilege remains.

Rev. Samuel Marsden.

To New Guinea, the world's largest island, the Gospel was carried as late as the year 1870 by the London

Missionary Society. The greatest part of the work has been accomplished by devoted, though unknown, native apostles, whose evangelistic zeal has been a distinguishing mark of the South Sea missions. Chalmers—himself the most noted of the New Guinea missionaries—calls them "the true heroes and martyrs of the nineteenth century." Their zeal, writes Miss Gordon Cumming, is something more than the zeal of the early saints, for they have gone to *cannibal* islands. With what spirit many of them have witnessed was notably exemplified by the brave Papeiha, who under Williams did many deeds of heroism. When, for example, it seemed next to impossible to attack Rarotonga, Papeiha leapt into the sea, crying, "Whether the savages spare me or kill me, I will land among them; Jehovah is my shield; I am in His hand."

Rev. James Chalmers.
From the L.M.S. *Chronicle*.

Papeiha, the brave Rarotongan.
From *The Story of the L.M.S.*

From Lifu, one of the Loyalty Group, the Gospel first went to New Guinea. Thirty years before, it had been itself "a perfect hell of cruel tyranny, idolatry, and cannibalism," until Pao, a Rarotongan, with his New Testament fastened to his head, swam ashore, and, providentially escaping the spear of a savage raised to strike him, began the marvellous movement. When Macfarlane and Murray called for volunteers in Lifu to go to New Guinea, every student in the Institution and every teacher on the island offered their services for the hazardous enterprise. Darnley

Island, off the coast, was first occupied. An advance on Murray Island being meditated, a native sought to deter one of the teachers by saying, "There are alligators on Murray Island and snakes and centipedes." "Hold," said Tapeso, "are there *men* there?" "Oh yes, there are men of course, but they are such dreadful savages that there is no use your thinking of living among them." "That will do," replied Tapeso, "*wherever there are men, missionaries are bound to go.*" In the first twenty years of the New Guinea Mission, 120 native teachers died of fever or were

RUATOKA AND HIS WIFE, RAROTONGAN TEACHERS AT PORT MORESBY, NEW GUINEA.
From *The Story of the L.M.S.*

poisoned and massacred, yet the ranks were never unfilled. Sir William Macgregor, Administrator of British New Guinea, speaking of the brave native teacher, said he "leaves at our call his own little world and warm-hearted friends in the South Seas to devote his efforts to his fellow-men in our unknown country. . . . Scores of them have died splendidly and silently at their post. . . . Had they belonged to our race we should have known much more about their career, their suffering, and their martyrdom." Nor are the women behind the men. Dr. W. W. Gill of Rarotonga tells that when two of the New Guinea teachers

were prostrate with fever, their wives conducted the Sunday and week-day services, preaching most appropriately, and those wives were equally noted as good housewives, scrupulously clean and neat—an eloquent testimony of what the Gospel has done for the women of the South Seas! A few years ago the Propagation Society and the Australian Wesleyans undertook a share in the evangelising of British New Guinea, and Continental Societies are working in the part belonging to Holland. The Wesleyans had already evangelised New Britain, New Ireland, and the Duke of York's Group on the coast of New Guinea. Making Dobu their central station in British New Guinea, with sixty native missionaries from Fiji, Tonga, and Samoa, they have met with great success, the Papuan savages having now become devout Christians.

We have seen (p. 37) that there were great numbers of nominal Christians in the MALAYAN ARCHIPELAGO[1] at the beginning of the eighteenth century, the most of whom reverted to heathenism, or were absorbed by the predominant Mohammedanism. During the nineteenth century renewed efforts have been made. Kam (1812-33) was a distinguished missionary of the Netherlands Society who did a great work in Amboyna, which is now practically a Christian island. The same Society has had but moderate success in densely peopled Java, while in Celebes the mission has been most fruitful, particularly in the Minehassa or north-east portion, of which the main body of the people are now Christian. The Rhenish Society has its most important work among the Battas of Sumatra. Its first efforts to reach the head-hunting Dyaks of Borneo had a tragic end in the murder of seven of its agents during a bloody uprising against the Dutch in 1859. Its later efforts, however, give much promise. The work of the Propagation Society (S.P.G.) among the Dyaks of

[1] See also chapter on Islam, p. 206.

North Borneo has been heroically carried on under the auspices of that remarkable Englishman, Brooke, who as Rajah of Sarawak did so much to exterminate slave-hunting and piracy. Notwithstanding all that has been done, there still remains a wide field to be covered in the Dutch East Indies, where in 1890 there were but 277,410 Christians out of a population of over 30,000,000.

Madagascar, the great island off the coast of East Africa, four times as large as England and Wales, has been the scene of some of the most glorious conquests of the Cross in the nineteenth century. Messrs. Jones and Bevan of the London Society, with their wives and two children, settled on the coast in 1818, but before a few weeks were over fever had carried off the whole party save Jones. Otherwise, the mission had an auspicious start under the enlightened king, Radama I., who, at the instigation of Britain, had just abolished the slave trade for which Madagascar was notorious. At his death in 1828 the ambitious and unscrupulous Ranavalona, one of his twelve widows, ascended the throne after a series of foul murders. Three years later the first Malagasy were baptized. The numbers grew so rapidly that the Queen became alarmed, and determined to stamp out the new faith by a master-stroke. On Sunday, 1st March 1838, a *kabary* or great assembly of all the people was held, and a force of 15,000 soldiers was marshalled on the plain. The order was then given that all who had become Christians should confess the fact to the Government within a specified time. Many yielded. Others proved as faithful as the noblest on the martyr roll. Those who confessed had to suffer indignity and humiliation, and they were warned that any repetition of the

Radama I., King of Madagascar.
From *The Story of the L.M.S.*

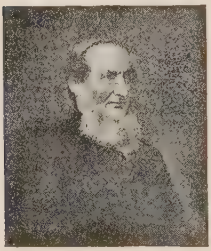
offence would be visited with death. A compulsory prayer to the idols was prescribed, and all Christian books were to be given up. The European missionaries left the island, and then the full storm burst upon the infant Church, whose deeds during the dark days of persecution furnish many inspiring pages to the history of the Church. Fortunately the Christians had the Bible in their own tongue. The few copies left to them were precious indeed, and men were known to walk a hundred miles to get a copy of the proscribed book.

ONE OF THE OLD MALAGASY BIBLES BURIED
ISAIA
TOKO LII
TOKO LII
TOKO LI
IN THE EARTH IN TIMES OF PERSECUTION & NOW IN THE BIBLE HOUSE LIBRARY.

An Old Malagasy Bible.
From the Bible Society's *Monthly Reporter*.

Rasalama, a woman, was the first of the martyrs. "After cruel beatings, and even more cruel tortures from being bound in irons in excruciating positions, she was led out to die. Then all her inward peace and joy found expression. Singing and testifying, she passed on her way to the place of blood, and, calmly kneeling, she committed her soul to the care of the Eternal. She was speared to death, her body being left to be devoured by the wild dogs." The Christians suffered cruelly. They were hunted from place to place, and met in caves and holes of the earth to read and pray. And yet the "killing time" proved to be a season of growth to the Church, as the

Queen herself admitted at another great *kabary* in 1849 :— "I have killed some ; I have made some slaves till death ; I have put some in long and heavy fetters ; and still you continue praying. How is it that you cannot give up that?" The greater readiness now to confess their faith might have shown her the folly of continuing her policy of repression. Again two to three thousand disciples were sentenced to varying degrees of punishment ; of eighteen ordered to die, four were burned. "Amid the fire they were heard to cry, 'Lord Jesus, receive our spirits. Lay not this sin to their charge.' The ferocity of the executioners stood out in dark contrast. In the hour of mortal anguish the woman sufferer became a mother ; the babe was thrust back into the flames." An eye-witness has recorded that "they prayed as long as they had any life. Then they died ; but softly, gently." The remaining fourteen were taken to the edge of a great precipice, and as they, one after another, refused the offer to recant, were hurled to certain destruction below. Their mangled remains were then burned together on the spot where their fellow-martyrs had just suffered. During a third great persecution in 1857 stoning was the method used to kill the Christians. Between the second and third persecutions the Rev. William Ellis, formerly of the South Seas, twice visited Madagascar, and succeeded in smuggling in many Bibles and other books ; but it was not till death removed Ranavalona in 1861 that missionaries were able to enter the capital. They had the great joy of finding that the Christians in Antananarivo and its suburbs, who had numbered less than 2000 when the missionaries were forced to flee the country, had increased to 7000 !



Rev. W. Ellis.
From *The Story of the L.M.S.*

A second Ranavalona became queen in 1868. What a change is indicated in the account of her coronation ceremony:—"In front of Queen Ranavalona, as she took her seat, were two tables; that on the one hand bearing the crown of Madagascar, that on the other hand the Bible which had been sent to her predecessor by the British and Foreign Bible Society. She had resolved to wear her crown in accordance with the teaching of the Bible." The Queen and Prime Minister were baptized and the idols destroyed. The royal example was widely followed, and adherents of the Churches rose from 37,000 in 1869 to a quarter of a million in 1870. The teaching of these people was a herculean task for the missionaries. The Friends Foreign Missionary Association gave much help, notably with the educational work. The Norwegian Missionary Society took up a distinct district, as also did the Church Missionary Society until it withdrew as a protest against the action of the Propagation Society in entering upon the work without any reference to mission comity. The central province of Imerina may be said to be Christian, but the greater part of the island has still to be evangelised, and the missionaries report that in some of the churches, especially in the outlying districts, the faith and practice of the people leave much to be desired.

A distressing and even tragical element has been introduced by the aggression of the French, who have taken possession of Madagascar. Through their high-handed actions and petty policy—largely instigated by the Jesuits—it is not unlikely that the London Missionary Society may be driven from the island in which its labours have been so signally successful, just as it was driven in the past from Tahiti and the Loyalty Group. In the meantime some of its people are suffering from persecutions scarcely less hard to bear than those inflicted by the wicked Ranavalona. The Evangelical Missionary Society of Paris

has entered the field, and it may be that the great responsibility now being thrown upon the Protestants of France will be the means of multiplying, strengthening, and blessing them.

One of the four Malagasy Martyr Memorial Churches.
From *The Story of the L.M.S.*

The "Santa Maria." The "Pinta." The "Nina."

COLUMBUS'S THREE SHIPS AND THE LATEST CUNARDER, THE "CAMPANIA" (SAME SCALE).

From D'Anvers' *Heroes of American Discovery* (Marcus Ward and Co., Ltd.).

CHAPTER XII

THE NEW WORLD

IN the belief that he had discovered the eastern shore of India, Columbus gave the name of Indians to the aborigines of the Americas. They are supposed to be of Asiatic stock, and to have broken off from the rest of the human race before the dawn of history. Their condition varied greatly in the different parts of the continent. What is now occupied by the United States and Canada had a sparse population of fierce and degraded tribes, with no settled home, and living by the chase. To the south of these, however, were Indian kingdoms with skilfully built cities, whose people had made more progress in some of the arts than had their contemporaries in the east. But, as Mackenzie of Mexico says, "notwithstanding the industrial progress of this remarkable people, their social condition was, in some

respects, inexpressibly debased."[1] Multitudes of human sacrifices were offered to their gods, and at the banquets of wealthy Mexicans one of the delicacies was the flesh of a slave slaughtered for the occasion. The Caribs[2] of the islands occupied a position midway between the Indians of the north and south, being gentle and inoffensive, living in well-built villages, and cultivating the soil.

Ruins of the richly decorated First Palace of Kabah, Central America.
From Charnay's *Ancient Cities of the New World*

The gold and silver of Mexico and Peru attracted the Spaniards. Through the daring deeds of a few adventurers, under such leaders as Cortez and Pizarro, within forty years Spain ruled from Mexico to the River Plate, except in Brazil, which the Pope had bestowed upon Portugal, his other faithful child. Mackenzie affirms that human history has no page so dreadful as that of the Spanish conquest of the Americas. The number of Indians who perished within fifty years has been variously reckoned at from ten to forty millions. The Roman Catholic Church was established as a matter of course, and although its history in Spanish America contains many a black page, it exercised a restraining influence on behalf of the oppressed

[1] *America: a History.*
[2] From this word "cannibal" is derived.

natives. The magnificent Spanish empire in America was won by the pitiless sword, and was tyrannically and selfishly maintained for three hundred years. But the time of retribution came at length. The islands of Cuba and Puerto Rico alone constitute the remnant of Spain's departed glory, and on the continent fourteen Republics divide her old dominions.[1]

The northern lands were won not by the sword but by the plough, not by gold-seeking adventurers but by Pilgrim Fathers in search of a new home of rest and freedom. And no more striking object-lesson could be presented than those two very different pictures — the backward and ignorant south under the Roman Catholic Latin races, and the flourishing and intelligent north under Protestant Anglo-Saxons. History has here writ very large the blessings of an open Bible.

West Indian Islands and Guiana

The practical annihilation of the Caribs and the enslavement of Africans to fill their places have been already noticed, as well as the Moravian missions to the negroes (p. 67) and the work of Dr. Coke, "the flying angel" of Methodism (p. 81). Among the employers of labour were some who did their duty to their slaves. Others, fearing the result of preaching to them the gospel of the brotherhood of man, opposed all mission work. Their attitude became more bitter and hostile when the missionaries naturally took the side of the slaves in the long struggle for emancipation, and supplied condemnatory evidence to the abolitionists at home. The Rev. William Knibb, a Baptist missionary in Jamaica, with whom slavery was a burning question, brought upon himself the wrath of the pro-slavery party. They had him more than once put in prison on the charge of fomenting native risings, but he was as often discharged

[1] See note *b*, p. xvi.

"not guilty." A visit he paid to England did much to forward the abolition crusade, and he had the joy of holding a watch-night service in Jamaica on the eventful eve of liberty, 1st August 1838. "The monster is dead; the negro is free!" he exclaimed amidst breathless silence when the clock struck twelve. "Never," said he, "did I hear such a sound. The winds of freedom appeared to have been let loose. The very building shook at the strange yet sacred joy."

Rev. William Knibb.
From the Centenary Volume of the Baptist Missionary Society.

The Rev. John Smith of the London Missionary Society is known as "the martyr of British Guiana." Before he arrived in the colony in 1817, his colleague, the Rev. John Wray, had already seen nine years of successful missionary work and of earnest and painful struggle with those opposed to emancipation. The Governor gave this caution to Smith, "If ever you teach a negro to read, I will banish you from the colony immediately." Smith was not to be intimidated; on the contrary, he continued his work, and sent home a trenchant exposure of the evils of slavery. An Act had been passed by Parliament in 1823 restricting the slaves' hours of working to nine, and prohibiting the flogging of women. The Governor deliberately withheld its proclamation, and as the slaves had got the mistaken idea that their freedom had come, an insurrection followed. Smith was imprisoned and charged with complicity in it. As a matter of fact, he had done all in his power to discourage it. Yet on false evidence he was sentenced to be hanged, a recommendation to mercy accompanying the sentence. The Colonial Secretary interfered, but it was too late, for John

Smith, worn out by the mental and bodily sufferings of his confinement, had died in a felon's cell. Lord Brougham, in a noble speech in the House of Commons, declared that if the sentence had been carried out, those who were responsible must themselves have died the death of murderers.

The mission churches of the British West Indies are largely self-supporting, and contain well-nigh 100,000 communicants out of a population of 1,000,000. Little has been accomplished by Protestant churches in the Spanish islands or the Catholic republics of Hayti and San Domingo. A new element in the missionary problem has been introduced by the large number of Hindu coolies brought from India for the plantations, and the work of evangelising them has been begun with many tokens of success. But for these Hindus, British and Dutch Guiana might be called Christian colonies.

United States and Canada

The fruits of the missions to the Red Indians in the seventeenth and eighteenth centuries (pp. 38 and 71) were almost wholly destroyed by the wars with the French and the struggle for independence. In the United States the earlier efforts of the nineteenth century, too, were often sadly hindered by the systematic and ruthless seizure by the whites of the lands of the Indians, and the consequent deeds of revenge on the part of those who were thus wronged. Before the forced emigration of the natives to the west they numbered 700,000; now they do not exceed a quarter of a million. No doubt, much of the decrease was due to their own heathen rites and tribal wars, but one of the chief causes was the introduction among them of the evil habits and diseases of nominal Christians. While some look upon the Red man as doomed to disappear, others contend that it is possible by fair and suitable dealing to save him, and the registration returns of 1873

to 1884 show that even already the tide is turning, for during that period the births exceeded the deaths by 5419. The *Encyclopædia of Missions* states that there are 163 missionaries among the Indians of the States, and 22,000 church members, exclusive of the five civilised tribes of the Indian Territory. There are, however, many Indian tribes still to be evangelised, and most of the American churches are engaged in the work.

American Indian Christians.
From Rev. Egerton R. Young's *By Canoe and Dog Train* (Eaton & Mains).

An exhaustive account of the various tribes and of the work being done for each is not possible here. We can only select a particular case. Among the Cherokees, who were settled in the State of Georgia, the Rev. Cyrus Kingsbury of the American Board began a successful industrial mission in 1815. A notable half-breed Cherokee, George Guess, invented an alphabet. In a short time the first paper in a North American language was printed, and the Cherokees attained a considerable degree of civilisation. But the white settlers coveted their lands, and got an order for their removal to the west of the Mississippi. The Indians refused to obey on the ground

that they had the promise of a perpetual holding. In championing the cause of the natives the missionaries, Worcester, Butler, and others, came into conflict with the State authorities, and were sentenced to four years' imprisonment with hard labour, but the Supreme Court quashed the judgment and liberated the missionaries. The Cherokees were at length forcibly removed by the military in 1838, a fourth of them dying on the westward journey. This breach of faith not only deranged the mission work, but created a bitter feeling against the religion of their oppressors. Those days are past, the attitude towards the Indians is greatly improved, and the religious and social future of the tribe is hopeful. That the Cherokees are not disappearing is plain from the following figures:—In 1836 their number was reckoned as 15,000, in 1876 they numbered 21,000, and in 1884 24,000.

The seven and a half millions of coloured people in the States—the legacy of African slavery—are nominally Christian, but the religious life of great numbers of them is on a low level, and the various denominations conduct Home Mission work among them.

The policy of Canada towards the Indians has been a just and kind one, and its results have therefore been more satisfactory than in the States. More than half of the total number of 122,000 are located in Government Reserves, with proper regulations for their care and education. In Ontario the Indians are said to be steadily increasing in numbers and intelligence. The Wesleyans and Presbyterians are doing extensive mission work among the Indians, but the Church Missionary Society has taken the leading place in evangelising the tribes of the vast territories of Manitoba, the North-West, and Columbia. The Rev. John West, the first chaplain of the Hudson's Bay Company, began in 1822 to teach a few children at

Red River Colony (now Winnipeg). Two of them, Budd and Settee, became successful ordained missionaries to their own countrymen.

A native settlement on the Red River, which was begun under many difficulties in 1831, is now a well-ordered, self-supporting Christian community of 1000 people, under the pastoral care of one of themselves. Bishop Horden of Moosonee spent a long life in traversing the snow wastes or canoeing along the interminable water-channels of his huge diocese, which includes the shores of Hudson's Bay. The whole district has been evangelised, and 4000 out of the 10,000 natives adhere to the mission.

Metlakahtla Church and Indian Band.

In British Columbia, across the Rocky Mountains, there are 35,000 Indians. A young schoolmaster, William Duncan, was sent in 1857 to begin work among the barbarous and degraded Tsimsheans near Fort Simpson. Four years later the first converts were received, and Duncan soon felt the necessity of "fixing his headquarters at some place removed from the contamination of ungodly white men." Metlakahtla, 17 miles distant, was chosen, and an invitation to settle was given to all Indians who were willing to obey certain rules which would involve a radical change in their habits. The settlement gradually grew and became a centre of good work of all kinds, civilising and religious. By 1879 no less than 579 adults and 410 children had been baptized. When Lord Dufferin

was Governor-General he visited Metlakahtla and "could find no words to express his astonishment" at what he saw. Owing to an unfortunate dispute with the home Society a disruption took place, and in 1887 Mr. Duncan led off the greater part of the people to a new settlement on Annette Island in Alaska. The original work, however, has continued to prosper under the direction of Bishop Ridley.

Much heroism has been shown in connection with missions in Alaska. For thirty-five years Archdeacon M'Donald has laboured in the region of the Yukon River, now famous for its Klondike goldfields, and Bishop Bompas and he early had the privilege of baptizing a thousand Tukudh converts. The Moravians and many American churches are labouring farther north, the Presbyterians occupying Fort Barrow, the extreme northerly part of the continent.

Spanish America

Henry Martyn touched at Bahia, Brazil, on his way to India, and the sense of its spiritual needs caused him to say: "What happy missionary shall be sent to bear the name of Christ to these Western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the Cross be held up?" The story of the opening of those closed doors to a pure gospel is full of interest, and it has a close bearing on the evangelisation of the heathen. Had it been within our province we might have told how in Brazil itself such men as Spaulding of the American Board and Kalley, the devoted Scottish physician, did the work of pioneers; how the battle for religious toleration has been won in almost all the republics—in Mexico, for example, by Juarez, an Indian patriot, who became the President on the overthrow

Note.—This map of South America is adapted from Miss Lucy E. Guinness's book, *The Neglected Continent* (F. H. Revell Company). The white spots represent the places occupied by Protestant agencies, and the small figures attached to them give the reference to the Church or Society at work as shown in the accompanying key. The large Roman numerals roughly indicate the position and distribution of the chief Indian tribes, as follows :—

of the Emperor Maximilian; and how the churches have been taking advantage of the offered opportunities.

But our concern is with the Indians. In Mexico almost half the population are Indians and Roman Catholics; but in South America a large part of the natives are still uncivilised and unevangelised. The name of Captain Allen Gardiner, R.N., stands out as that of the brave pioneer in this field. In his earlier efforts he was repeatedly baffled, till in 1850 he landed with six companions in Tierra del Fuégo, near Cape Horn. The natives, —according to Charles Darwin, who had visited them in the *Beagle*,—were the very lowest of the human race, and he considered it utterly useless to send missionaries to such savages. One by one the band died of starvation, after indescribable sufferings, their lives being spent in fear of the savages; yet marvellous are the joyful entries in the diary of Gardiner, who was the last to be released. To the end he prayed for "poor Fuegia." In the prospect of death he wrote, "If I have a wish for the good of my fellow-men, it is that the *Tierra del Fuégo* Mission might be prosecuted with vigour, and the work in South America commenced." His prayer was answered. The South American Missionary Society has

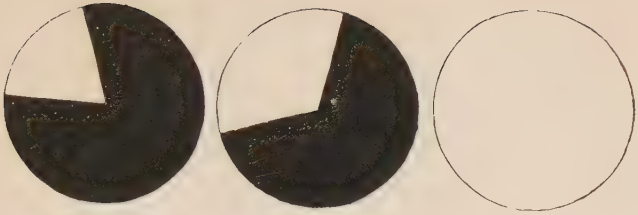
ALLEN GARDINER.
From *The Story of his Life*, by Marsh and Stirling (Nisbet and Co.).

I.	Orinoco Races (Caribos, Barré, Muiscas, etc.) . .	1,250,000
II.	Amazon Valley Races (Zupi, Jivaro, Zapáro, etc.)	1 000 000
III.	Peruvian and Bolivian Races (Quichuas, Moxos, Chiquitos, etc.)	1,500,000
IV.	Brazilian, south of Amazon (Guaranis, Guandos, etc.)	1,000,000
V.	Southern Races (Araucanians, Puelches, Fuegians, etc.)	250,000
	TOTAL	5,000,000

continued and extended the Patagonian Mission, and Darwin gave a noble testimony to its work when he wrote in 1870, "The success of the Tierra del Fuégo Mission is most wonderful, and charms me, as I always prophesied utter failure. I shall feel proud if your Committee think fit to elect me an honorary member of your Society."

Allen Gardiner's son and grandson have likewise laid down their lives for South America. The latter died just as he was beginning medical mission work among the Araucanians of Chili, whom his grandfather had earlier sought to reach. The South American Missionary Society has also a mission in the Gran Chaco, Paraguay, which is held to be a centre from which 2,000,000 heathen may be effectively reached. Of late considerable attention has been drawn to the needs of South America. Various new efforts are being proposed, and there is an urgent call for more labourers to go to the 5,000,000 Indians of the Neglected Continent.

The Gran Chaco Missionaries, with Assistants and Indians.
From the *South American Missionary Magazine.*



1798 1898 When?

White represents the Christian and Black the Non-Christian World.[1]

CHAPTER XIII

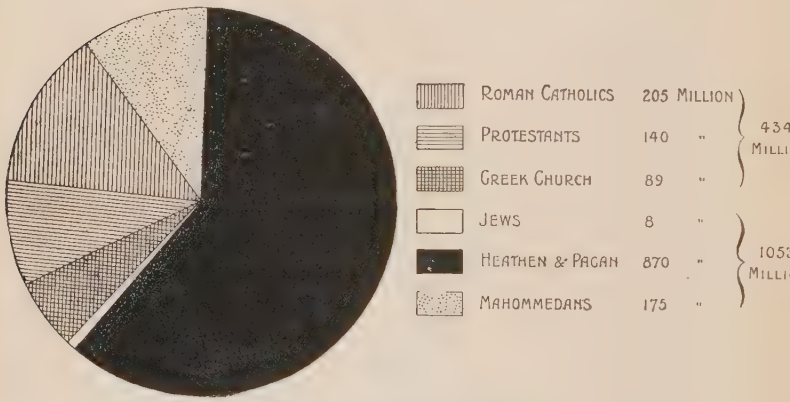
THE WORLD'S EVANGELISATION

Our rapid survey of missionary expansion has been an attempt to show how far and with what results our Lord's "marching orders" have been obeyed by the Reformed Churches. Many lessons might be drawn from the facts which have been presented, but we must content ourselves with a brief reference to four evident conclusions.

I. *The results already attained, more particularly during the last hundred years, give cause for gratitude.* This was brought out in a striking manner at the great Centenary Missionary Conference held in London in 1888 in connection with the completion of the first century of the modern missionary movement. At the beginning of that century the Churches were dead to the claims of the heathen world. Now every branch has its Foreign Mission Board or Society whose work focusses the living interest of the best of its members. Before the famous meeting at Kettering in 1792 only one or two agencies were at work among the heathen; now

[1] This illustration and the two following are adapted from the diagrams in *Make Jesus King*, the Report of the Liverpool Conference of the Students' Volunteer Missionary Union, 1896 (Revell).

there are about 150 separate organisations with an annual income of over two and a half million pounds. Then there were but a few missionaries representing Christendom among non-Christians ; now there is a great army with well-nigh 10,000 missionary officers (one-third of them women), aided by 50,000 native workers, of whom 3300 are ordained. Then the present great mission-fields were either unknown or closed to the free entrance of the



RELIGIOUS CENSUS OF THE WORLD.

Gospel ; now the whole wide world, with inconsiderable exceptions, is open to its heralds. Then the converts of Protestant Churches in heathendom were reckoned by the thousand, now there are said to be 3,000,000. Then the power of politics and the influence of the press were almost wholly, and often bitterly, opposed to foreign missionary enterprise ; now the missionary is looked upon as the pioneer of civilisation and the valued ally of good government.

II. *But notwithstanding past success, only a beginning has been made with the work of missions.* The map of the

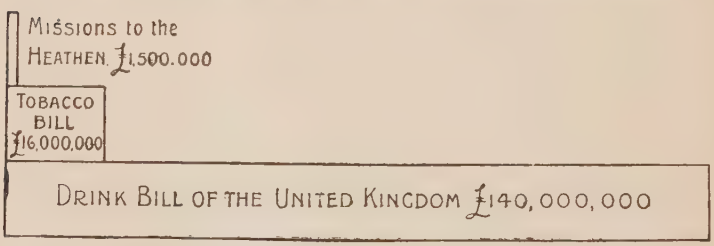
Prevailing Religions of the World abundantly proves that there is still much land to be possessed. The area actually occupied by Christian peoples is small compared with that of the non-Christian nations, and large tracts of the earth's surface remain unevangelised. By the accompanying diagram the disparity is even more strikingly brought out. We rejoice over three million converts as the result of the modern mission, but what are they to the thousand

The White Wedge represents the Proportion of Native Converts to Unconverted Heathendom.

million still unconverted? And the startling fact presents itself that during the period in which the three millions have been won, the natural increase of heathendom is reckoned at two hundred millions!

III. *The disciples of Christ must therefore be more earnest and self-sacrificing if the whole world is to be speedily evangelised.* The number of those who feel called to *go* to preach the Gospel to the heathen increases yearly, but their number is utterly inadequate to meet the urgent calls which open doors of opportunity are presenting to the Churches. A great host of consecrated men and

women—the very best in Christendom—are at present needed in the world's harvest field. And to *help them to go* there is required a larger proportion of the wealth of those who are unable to give personal service. What is being done by the poor Moravian Church shows what might be done by others. If even their standard were reached by the other Reformed Churches, these would be represented, says Mrs. Bird Bishop, by two hundred thousand missionaries, and would contribute £140,000,000 a year. "We spend," she adds (referring to the United Kingdom), "£160,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000, while our whole contributions



Comparative Expenditure in the United Kingdom on Drink, Tobacco, and Christian Missions.

for the conversion of this miserable world are but one and a half million pounds, or ninepence a head."[1]

IV. *Yet, withal, the present outlook is full of hope.* Of all the faiths of the world, Christianity alone presents the appearance of a world-wide religion. Mr. Gladstone has said that "the art, literature, the systematised industry, invention, and commerce—in one word, the power of the world—are almost wholly Christian." The Christian nations exercise political power over thirty-two out of the fifty-two million square miles of the earth's surface—Protestant Great Britain alone over one-fourth of the

[1] From an address entitled "Heathen Claims and Christian Duty," to be obtained from the Church Mission House, London.

whole world—and the Christian peoples increase in a higher ratio than do the non-Christian. The hold of the non-Christian faiths is weakened as knowledge increases, while, as Dr. Barrows, the President of the World's Parliament of Religions held at Chicago, asserts,[1] "It is vastly significant, and in accordance with the genius of Christianity, that the religion of Christ has in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more memorable and rapid conquests than in any previous period since the downfall of Roman paganism."

Not a few enthusiasts have been summoning the Churches to undertake the evangelisation of the world in this generation. Among those who think this possible are the members of the Students' Volunteer Missionary Union, an organisation at once significant and hopeful, which embraces over 1000 students in nearly 100 British Universities and Colleges who have signed the declaration, "It is my purpose, if God permit, to become a foreign missionary." The Union is the outcome of a remarkable missionary movement among the university and college students, largely forwarded in Great Britain by Messrs. Stanley Smith and Studd, and in America by Messrs. Wilder and Forman. Since the movement began upwards of 5000 volunteers have been enrolled in 500 different American colleges, and of these 800 have already reached the mission-field.

But however we may be encouraged by the success of missions in the past, it is not on that we should chiefly rest our hopes or base our arguments for the speedy evangelisation of the world. Rather would we dwell upon the

[1] Barrows' Lectures, 1896-97, *Christianity the World's Religion.* Lectures delivered in India, published by the Christian Literature Society for India.

promises and prophecies, and upon the commands of God's Word. Our duty would be no less plain, had our survey been nothing beyond a record of failures. For, as Lord Balfour of Burleigh said lately in advocating the necessity of "Foreign Mission Advance" in the Church of Scotland, "In this matter we are entitled to take up high ground. 'Go ye into all the world and preach the gospel to every creature.' That command admits of no qualification or diminution. It is distinct, and it is of universal obligation. The success or non-success of the mission has no reference to the binding character of the obligation."

The Light of the World has come! We have traced how it is gradually irradiating shore after shore. The darkness is disappearing, and already

> Out of the shadow of night
> The World rolls into light;
> It is Daybreak everywhere.

"The Word of the Lord endureth for Ever."
From the British and Foreign Bible Society's Publications.

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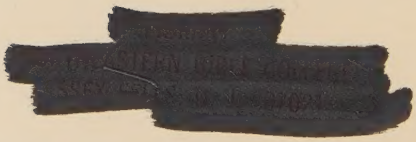

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